

**A
GEOGRAPHICAL
AND HISTORICAL
DESCRIPTION OF
ANCIENT...**





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A
GEOGRAPHICAL AND HISTORICAL
DESCRIPTION
OF
ANCIENT GREECE;

WITH
A MAP, AND A PLAN OF ATHENS.

BY
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IN THREE VOLUMES.

..... καθ' Ἑλλάδα γῆν στρωφόμενος, ἡδ' ἀνὰ νήσους,
'Ιχθυόεντα περὶ πόντον ἐπ' ἀτρυγέτον—

THROGN. 247.



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CONTENTS

OF

THE THIRD VOLUME.



SECTION XIV.

PELOPONNESUS.

GEOGRAPHICAL view of the Peninsula—Inquiry into
the origin of its inhabitants—Divisions. Page 1.

SECTION XV.

CORINTHIA.

History of Corinth—Description of the city with its citadel
and harbours—The Isthmus—Topography of the Co-
rinthian territory. 9.

SECTION XVI.

ACHAIA.

History of the Achæans and the Achæan league—Bound-
aries of Achaia including Sicyon and its territory—De-
scription of that city and the other Achæan towns. 38.

SECTION XVII.

ELIS.

Origin and history of the Eleans—Division of the province
into Elis properly so called—Pisatis and Triphylia—To-
pography of these several districts. 77.

CONTENTS.

SECTION XVIII.

MESSENIÆ.

Historical account of Messeniæ—Early wars with Sparta,
and subsequent revolutions, until its union with the
Achaean confederacy—Boundaries and topography. 122.

SECTION XIX.

LACONIA.

Summary of the Lacedæmonian history from the earliest
period to the subjugation of Greece by the Romans—
Boundaries of Laconia—Description of the coast and
islands—Topography of Sparta—Interior of the pro-
vince. 154.

SECTION XX.

ARGOLIS.

Ancient kingdoms of Argos and Mycenæ—Republic of the
Argives—Description of the coast—Island of Ægina—
Topography of the interior. 226.

SECTION XXI.

ARCADIA.

Origin and history of the Arcadians—Geographical features
of their country—Its limits, population, and topography.
295.

SECTION XXII.

CRETE AND THE CYCLADES.

History of Crete—Extent and principal geographical fea-
tures of the island—Maritime topography—Interior—
Cyclades and other islands. 356.



SECTION XIV.

PELOPONNESUS.

Geographical view of the Peninsula—Inquiry into the origin of its inhabitants—Divisions.

PELOPONNESUS, prior to the migration of the Phrygian Pelops, from whom it derived its name, is said to have borne that of Apia, which is acknowledged both by Homer and other poets.

Καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἔλθων,
Τηλόθεν ἐξ Ἀπίης γαίης· καλέσαντο γὰρ αὐτοί.

IL. A. 270.

. γυναῖκ' εὐεῖδ' ἀνῆγες

Ἐξ Ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητάων; IL. Γ. 49.

According to Æschylus it was so called from Apis son of Apollo.

Αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε
Πάλαι κέκληται φωτὸς ἱατροῦ χάριν.
Χώρας γὰρ ἔλθων Ἀπὶς ἐκ Ναυπακτίας
Ἰατρόμαντις παῖς Ἀπόλλωνος, χθόνα
Τήνδ' ἐκκαθαίρει κνωδάλων βρωτοφθόρον.

SUPPL. 275.

Rhianus, who is cited by Stephanus Byz., (v. Ἀπία,) supposed Apis to have been an Argive chief, son of Phoroneus.

. τοῦ δὲ κλυτὸς ἐκ γένετ' Ἀπὶς

Ὃς ῥ' Ἀπὶν ἐφατίζε καὶ ἀνέρας Ἀπιδανῆας.

(Cf. Pausan. Corinth. 5. Strab. VIII. p. 371. Eustath. ad Dionys. Per. p. 59. Plin. IV. 5.)

Peloponnesus, though inferior in extent to the northern portion of Greece, may be looked upon, says Strabo, as the acropolis of Hellas, both from its position, and the power and celebrity of the different people by which it was inhabited. In shape it resembles the leaf of a plane tree, being indented by numerous bays on all sides. (Strab. VIII. p. 335. Plin. IV. 5.)

..... Πέλοπος δ' ἐπὶ νῆσος ὀπηδεῖ,
 Εἰδομένη πλατάνοιο μμουρίζοντι πετήλῳ.
 Ἄκρῳ μὲν γὰρ ἔοικεν ἐργόμενος στενὸς Ἴσθμὸς
 Πρὸς βερίην, καὶ κοινὸν ἐφ' Ἑλλάδος ἵχνος ἐρείδων·
 Φύλλῳ δ' ἥπειρος περιδινήτω περίμετρος,
 Κόλποις εἰναλίοις ἐστεμμένη ἔνθα καὶ ἔνθα.

DIONYS. PERIEG. 403.

It is from this circumstance that the modern name of *Morea* is doubtless derived, that word signifying a mulberry leaf.

Strabo estimates the breadth of the peninsula at 1400 stadia from Cape Chelonatas, now *C. Tornese*, its westernmost point, to the isthmus; being nearly equal to its length from Cape Malia, now *C. St. Angelo*, to *Ægium Vostizza* in Achaia. Polybius reckons its periphery, setting aside the sinuosities of the coast, at 4000 stadia, and Artemidorus at 4400; but if these are included, the number of stadia must be increased to 5600. Pliny says that "Isidorus computed its circumference at 563 miles, and as much again if all the gulfs were taken into the account." "The narrow stem from which it expands," says the same writer, "is called the Isthmus. At this point the *Ægean* and *Ionian* seas, breaking in from opposite quarters north and east, eat away all its breadth, till a narrow neck of five

“ miles in breadth is all that connects Peloponnesus
 “ with Greece. On one side is the Corinthian, on
 “ the other the Saronic gulf. Lechæum and Cen-
 “ chreæ are situated on opposite extremities of the
 “ isthmus, a long and hazardous circumnavigation
 “ for ships, the size of which prevents their being
 “ carried over-land in waggons. For this reason
 “ various attempts have been made to cut a navi-
 “ gable canal across the Isthmus by king Demetrius,
 “ Julius Cæsar, Caligula, and Nero, but in every
 “ instance without success.” (Plin. IV. 5.)

On the north the Peloponnesus is bounded by the Ionian sea, on the west by that of Sicily, to the south and south-east by that of Libya and Crete, and to the north-east by the Myrtoan and the Ægæan. These several seas form in succession five extensive gulfs along its shores; the Corinthiacus sinus, which separates the northern coast from Ætolia, Locris, and Phocis; the Messeniacus, now gulf of *Coron*, on the coast of Messenia; the Laconicus, gulf of *Colokythia*, on that of Laconia; the Argolicus, gulf of *Napoli*; and lastly, the Saronicus, a name derived from Saron, which in ancient Greek signified an oak leaf, (Plin. IV. 5.) now called gulf of *Engia*. (Strab. VIII. p. 335.)

The principal mountains of Peloponnesus are those of Cyllene, *Zyria*, and Erymanthus, *Olenos*, in Arcadia, and Taygetus, *St. Elias*, in Laconia. Its rivers are the Alpheus, now *Rouphia*, which rises in the south of Arcadia, and, after traversing that province from south-east to north-west, enters ancient Elis, and discharges itself into the Sicilian sea; the Eurotas, now called *Ere*, which takes its source in the mountains that separate Ar-

cadia from Laconia, and, confining its course within the latter province, falls into the Laconicus sinus; and the Pamisus, *Pirnatza*, a river of Messenia, which rises on the confines of Arcadia, and flows into the gulf of *Coron*, the ancient Messeniacus sinus.

The Peloponnesus contains but one small lake, which is that of Stympbalus, *Zaracca*, in Arcadia.

According to the best modern maps, the area of the whole peninsula may be estimated at 7800 square miles; and, in the more flourishing period of Grecian history, an approximate computation of the population of its different states furnishes upwards of a million as the aggregate number of its inhabitants^a.

Peloponnesus was inhabited in the time of Herodotus by seven distinct people, all of whom he regarded as of different origin. These were the Arcadians, Cynurians, Achæans, Dorians, Ætolians, Dryopes, and Lemnians. The two first only are considered by him as indigenous, the others being known to have migrated from other countries. (VIII. 73.)

The Arcadians are universally acknowledged by ancient writers to have been the oldest nation of the Peloponnese, a fact which is confirmed by the testimony of Herodotus; but allowing their priority of existence in the peninsula, we have yet to discover the primeval stock from whence they sprang, since they must have migrated thither from some other country. Now it is generally allowed that this people were a branch of the great Pelasgic race,

^a Clinton's Essay on the Population of Ancient Greece, in the Appendix to his Fasti Hel-

which, as we have shewn in the introductory section of this work, came from Thrace and Macedonia, from whence they gradually advanced to the more southern parts of Greece. The Arcadians, from the mountainous and secluded nature of their country, appear to have preserved to the latest period their race unmixed with the surrounding nations. (Herod. II. 171. Thuc. I. 1. Xen. Hell. VII. 1, 12.) The Cynurians occupied a small tract of country on the borders of Argolis and Laconia, and became, from their situation, a constant object of contention to these two states. Herodotus observes, that this really indigenous people was for some time supposed to be of Ionian origin, though, from their long subjection to Argos, they were afterwards considered as Dorians. The Achæans never quitted the Peloponnese, but often changed their abode, till they finally settled in the province which from them took the name of Achaia. (VIII. 73.) It appears therefore that Herodotus did not trace the origin of this people beyond the peninsula in which they existed in his time; though it is seen from Pausanias and other authorities that they were Thessalians; and Herodotus elsewhere allows that the Ægialees, who first occupied Achaia, were Pelasgi. (VII. 94. Pausan. Ach. 1. Strab. VIII. p. 383.)

Under the Dorians, who came, as we have already ascertained, from Doris, near Parnassus, with the Heraclidæ, must be ranged the Corinthians, Argives, Laconians, and Messenians, which include the most powerful and celebrated states of the peninsula. The Ætolians occupied Elis, after having expelled the Epeans, the original inhabitants of the

country. (Ephor. ap. Strab. VIII. p. 357. Pausan. Eliac. I. 4.)

The Dryopes, who were anciently settled in northern Greece, formed at an uncertain period some few settlements on the coast of Argolis and Laconia. (Herod. loc. cit. Pausan. Eliac. I. 1.)

The Lemnians are stated by Herodotus to have occupied the Parorea, better known in Grecian history by the name of Triphylia. (Cf. IV. 148.) These were the Minyæ, who had been expelled from Lemnos by the Tyrrheni Pelasgi, and part of whom colonized the island of Thera. (Pausan. Ach. 2. Apoll. Rhod. IV. 1761.) To this list of Peloponnesian nations we must add the Caucones, who were looked upon by many as of Pelasgic origin. It is certain that they had settled in Elis at a very early period, since they are mentioned by Homer as belonging to that part of the peninsula.

... ἀτὰρ ἤωθεν μετὰ Καύκωνας μεγάλους
Εἰμ', ἐνθα χρεῖός μοι ὀφέλλεται, οὔτι νέον γε,
Οὐδ' ὀλέγον.

OD. Γ. 365.

Herodotus also acknowledges their existence in Elis and Triphylia, (IV. 148.) but he probably classed them with the Arcadians, as did other writers, according to the statement of Strabo, VIII. p. 345.

Under the Caucones we must also range the Epei of Homer,

*Ἡ εἰς Ἥλιδα δῖαν, ὅθι κρατεύουσιν Ἑπειοί. OD. N. 275.

(cf. Il. B. 619. Antimach. ap. Strab. VIII. p. 345.) and the Paroreatæ of Herodotus, IV. 148. Cf. Strab. VIII. p. 346. Nor is it improbable that we should assign to the Leleges a place among these primitive tribes of the Peloponnesus, since the Lacedæmonians,

according to Pausanias, regarded them as the first possessors of Laconia. (Pausan. Lacon. 1.) Thus it appears that the Peloponnesus, like the rest of Greece, was originally inhabited by various barbarous tribes, under the names of Caucones, Leleges, and Pelasgi, who became gradually blended with the foreign population introduced by successive migrations from the time of Pelops to the invasion of the Dorians and Heraclidæ. From this period these may be said to have totally disappeared, with the exception of the Arcadians, who alone could fairly boast of being the autochthones of the peninsula.

In the time of Thucydides the Peloponnesus appears to have been divided into five portions, for, speaking of the Lacedæmonians, the historian observes, of the five parts of the Peloponnesus they occupy two, and are also at the head of its whole confederacy. (I. 10.) But this division would compel us, as Pausanias justly remarks, to consider Elis as part of Arcadia, or Achaia, whereas, both historically and geographically, it is entitled to a separate place in the description of Greece. (Eliac. I. 1.) He himself has divided his account of the Peninsula into seven books; namely, the Corinthiaca, which embraces Corinthia and Argolis; Laconica; Messenica; the Eliaca, usually divided into priora and posteriora; Achaica; and Arcadica. In the present work I have judged it expedient to follow the arrangement of Pausanias, except that I have assigned to Corinth a separate section from Argolis; nor have I adhered to the order in which he enumerates the several provinces, preferring rather that which is adopted by Strabo and other geographical writers,

who make the tour of Greece from west to east. The sections allotted to the Peloponnesus will occur then in the following order: Corinthia—Achaia—Elis—Messenia—Laconia—Argolis—Arcadia—Crete and the other islands.



SECTION XV.

CORINTHIA.

History of Corinth—Description of the city with its citadel and harbours—The Isthmus—Topography of the Corinthian territory.

PLACED on the Isthmus, whence it commanded the Ionian and Ægean seas, and holding as it were the keys of Peloponnesus, Corinth, from the pre-eminent advantages of its situation, was already the seat of opulence and the arts, while the rest of Greece was sunk in comparative obscurity and barbarism.

Τρισολυμπιονίκαν ἐπαινέων
Οἶκον, ἄμερον ἀστοῖς,
Ξίνοισι δὲ θεράποντα, γνώσομαι
Τὰν ἐλβίαν Κόρινθον, Ἴσθμίου
Πρόθυρον Ποσειδάωνος, ἀγλαόκουρον.

PIND. OLYMP. XIII.

Laudabunt alii claram Rhodon, aut Mitylenen,
Aut Ephesum, bimarisve Corinthi
Mœnia—

HOR. OD. I. 7.

(Cf. Thuc. I. 13.) Its origin is of course lost in the obscurity of time, but we are assured that it already existed under the name of Ephyre long before the siege of Troy, when Sisypheus, Bellerophon, and other heroes of Grecian mythology, were its sovereigns.

Ἔστι πόλις Ἐφύρη μυχρῶ Ἀργεος ἱπρόβοτοιο,
Ἐνθάδε Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν.

IL. Z. 152.

Μηδὲ γένος πατέρων αἰσχυνέμεν· οἱ μέγ' ἄριστοι
Ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρεῖη. IL. Z. 200.

Ἐγὼ δὲ ἴδιος ἐν κοινῷ σταλὲῖς
Μῇ τίν τε γαρύων παλαιγόνων
Πόλεμόν τ' ἐν ἡρώταις ἀρεταῖσιν
Οὐ ψεύσομ' ἀμφὶ Κορίνθῳ. &c.

PIND. OL. XIII. 68.

According to the assertions of the Corinthians themselves, their city received its name from Corinthus, the son of Jove; but Pausanias does not credit this popular tradition, and cites the poet Eumelus, to shew that the appellation was really derived from Corinthus, the son of Marathon. (Corinth. 1.) Homer certainly employs both names indiscriminately.

Οἱ δὲ Μυκήνας εἶχον, εὐκτίμενον πολίεθρον,
Ἀφνειόν τε Κόρινθον, εὐκτιμένας τε Κλεωνάς.

IL. B. 570.

Ἦν δέ τις Εὐχένηρ, Πολυίδου μάντιος υἱός,
Ἀφνειός τ', ἀγαθός τε, Κορινθόθι οἰκία ναίων.

IL. N. 663.

Pausanias reports, that after the departure of Belerophon into Lycia, the descendants of Sisypheus continued to reign at Corinth, but under the control of the sovereigns of Argos and Mycenæ. On the invasion of their territory by the Dorians and Heraclidæ, Doridas and Hyanthidas, the last princes of this race, abdicated the crown in favour of Aletes, a descendant of Hercules, whose lineal successors remained in possession of the throne of Corinth during five generations, when the crown passed into the family of the Bacchiadæ, so named from Bacchis,

the son of Prumnis, who also retained it for five other generations. After which the sovereign power was transferred to annual magistrates still chosen, however, from the line of the Bacchiadæ, with the title of Prytanes. Strabo affirms that this form of government lasted 200 years, but Diodorus limits it to ninety years; the former writer probably includes within that period both the kings and Prytanes of the Bacchiadæ, Diodorus only the latter. (Strab. VIII. p. 378. Diod. Sic. Frag.^a)

The oligarchy so long established by this rich and powerful family, was at length overthrown about 629 B. C. by Cypselus, son of Eetion, a Corinthian, whose life was preserved by his mother Labda against the designs of the Bacchiadæ, who had been apprised by an oracle of the danger which threatened their house through his means. (Herod. V. 92.)

Λάβδα κύει, τέξει δ' ὀλοοίτροχον· ἐν δὲ πεισῖται
'Ανδρασι μουνάρχοισι, δικαίῳσει δὲ Κόρινθον.

Cypselus, on attaining to manhood, usurped the supreme power, and by his tyranny and cruelty verified the prediction of another oracle, by which the Corinthians were warned that he would become the oppressor of his country.

Αἰετὸς ἐν πέτρῃσι κύει· τέξει δὲ λεόντα
Καρτερὸν, ἀμνηστὴν· πολλῶν δ' ὑπὸ γούνατα λύσει.
Ταῦτά νυν εὖ φράζεσθε Κορίνθιοι, οἱ περὶ καλὴν
Πειρήνην οἰκεῖτε καὶ ἔφρυοντα Κόρινθον.

Herodotus affirms that he banished many of the Corinthians, depriving others of their possessions, and putting a still greater number to death. (V. 92.) Among those who fled from his persecution was De-

^a Larcher, Chronol. d'Hérodote, t. VII. p. 519. 531.

maratus, of the family of the Bacchiadæ, who settled at Tarquinii in Tuscany, and whose descendants became sovereigns of Rome. (Strab. VIII. p. 378. V. p. 219. Polyb. VI. 2. Dion. Hal. III. 46. Liv. I. 34.^b) The reign of Cypselus, which lasted thirty years, was more prosperous than his crimes deserved, (Herod. V. 92.) and though we find the period of his government afterwards adverted to by the republican Corinthians with detestation, it does not appear that the opulence and power of their city were diminished or impaired by Cypselus; on the contrary, the system of colonization, which had previously succeeded so well in the settlements of Corcyra and Syracuse, was actively pursued by that prince, who added Ambracia, Anactorium, and Leucas, to their maritime dependencies. (Strab. VII. p. 325.) while the rich offerings he sent to Olympia equally attest his munificence and wealth. (Strab. VIII. p. 378. Aristot. Polit. V. 9. Suid. v. Κυψελιδῶν.) Cypselus was succeeded by his son Periander, who, in the commencement of his reign, displayed a degree of moderation unknown to his father, but having subsequently contracted an intimacy with Thrasybulus, tyrant of Miletus, from that time he is said by Herodotus to have far surpassed Cypselus in cruelty and crime. It is certain that if the particulars he has related of his conduct towards his own family

^b Niebuhr, in his History of Rome, considers this story of Demaratus as an invention of some Greek writer, afterwards adopted by the Roman annalists; but he is disposed to allow that a Corinthian of this name may at some time or other have resided in Etruria, and

may have been celebrated. Certainly there must have been some foundation for the tradition, when we find such a writer as Polybius giving credit to it. (Niebuhr, Hist. of Rome, p. 319. 322. Cambridge translation.)

are authentic, they would justify the execration he has expressed for the character of this disgusting tyrant. (V. 92. III. 50. et seq.) Notwithstanding these enormities, Periander was distinguished for his love of science and literature, which entitled him to be ranked among the seven sages of Greece. (Diogen. Laert. Vit. Periand.) According to Aristotle, he reigned forty-four years, and was succeeded by his nephew Psammetichus, who lived three years only. On his death Corinth regained its independence, when a moderate aristocracy was established, under which the republic enjoyed a state of tranquillity and prosperity unequalled by any other city of Greece. (Aristot. Pol. V. 9. Strab. VIII. p. 378.) We are told by Thucydides that the Corinthians were the first to build war galleys or triremes; and the earliest naval engagement, according to the same historian, was fought by their fleet and that of the Corcyræans, who had been alienated from their mother-state by the cruelty and impolicy of Periander. (Herod. III. 48. et seq. Thuc. I. 13.)

The arts of painting and sculpture, more especially that of bronze, attained to the highest perfection at Corinth, and rendered that city the ornament of Greece, until it was stripped of its treasures by the rapaciousness of a Roman general. Such was the beauty of its vases, that the tombs in which they had been deposited were ransacked by the Roman colonists whom Julius Cæsar had established there; after the destruction of the city, these being transmitted to Rome, were purchased at enormous prices. (Strab. VIII. p. 381.^c)

^c An interesting dissertation on these beautiful specimens of ancient art will be found in Dodwell's Tour, t. II. p. 196.

The wealth and power of Corinth rendered that republic an important acquisition to the confederacy of the Peloponnesian states, at the head of which Sparta was already placed before the Persian war. Herodotus has recorded an occasion in which the wisdom and moderation of the Corinthians were very instrumental in counteracting the unjust designs of Cleomenes, king of Sparta, who was bent on replacing Hippias, son of Pisistratus, on the throne of Athens. (Herod. V. 92.)

In the Persian war, however, owing perhaps to the mean and ungenerous spirit by which their leader Adimantus seems to have been actuated, they do not appear to have displayed that zeal and energy in the public cause of Greece; which was so conspicuous in the Athenians; reports indeed were circulated by the latter, that the Corinthian squadron had betaken itself to a hasty flight before the action of Salamis commenced: this however they denied, affirming that they were amongst the foremost in the battle; to the truth of which assertion the rest of Greece, says the historian, bears witness. (VIII. 94.)

The assistance and protection afforded by Athens to the Megaræans first roused the hatred of the Corinthians against that power, as they sustained a severe defeat from its troops under Myronides when invading the Megarean territory. (Thuc. I. 103—106.)

Their animosity was also heightened by the alliance of the Athenians with Corcyra, and their conduct towards Potidæa, a Corinthian colony. At length their loud and reiterated complaints in the general assembly of the Peloponnesian confederates incited the Lacedæmonians to commence hostilities, for which the wrongs of their allies might be consi-

dered as affording fair and reasonable grounds. (Thuc. I. 68. 88.)

In the great struggle which ensued, the exertions of the Corinthians were conspicuous, more especially in the maritime department of the war; for though at the commencement they were unable to cope successfully with the more skilfully managed galleys of Athens, (II. 83. et seq.) yet in the end, by means of a particular contrivance in the construction of their triremes, they not only stemmed the tide of success which had hitherto invariably attended their enemies, but by imparting their invention to the Syracusans, were most instrumental in securing to the latter a most glorious and decisive victory. (VII. 34. 39.) In the seventh year of the war the territory of Corinth was invaded by an Athenian fleet under Nicias, who landed a considerable body of troops, and succeeded in defeating the Corinthian forces sent out to oppose him; this enterprise, however, had no further result. (IV. 42.) On the termination of hostilities after the battle of Amphipolis the citizens of Corinth, provoked by the conduct of the Spartans in making an exclusive treaty with Athens to the manifest neglect and injury of the interests of their allies, were the first to express their dissatisfaction, and to form a league with Elis, Mantinea, and Argos, for the mutual protection of their rights and privileges. (V. 17. 27. 31.) On the refusal, however, of the Bæotians to join this confederacy, the Corinthians deemed it more prudent to abandon the line of policy they had lately adopted, and to resume at once their ancient connexion with Sparta. (V. 48.) In this conduct they persevered to the end of the Peloponnesian war, and were en-

abled to afford effectual aid to the Spartans during their hostilities with Argos, and still more by their active cooperation in the measures adopted by Gylippus for the rescue and deliverance of Syracuse; since no small share of the success which was obtained at sea is to be attributed to the able conduct of Ariston, a Corinthian, who is said, by Thucydides, to have been the ablest naval officer the Syracusans possessed. (VII. 39. Cf. VII. 70.)

The Corinthians, animated with the desire of avenging their wrongs on the Athenians, whom the reverses of fortune had now placed at the mercy of their opponents, joined their influence to that of the Thebans in urging Sparta to destroy at once the rival city. But the Lacedæmonians, actuated by more noble and generous principles determined to preserve a people to whom Greece had been so much indebted, and whose ambition, since its power had been so effectually humbled, could no longer inspire dread or alarm. (Xenoph. Hell. II. 2, 12.) From this period we find the Corinthians gradually detaching themselves from the Spartan confederacy, more especially after some of their principal citizens had received large presents from the Persian satrap Tithraustes, with the view of bringing them over to the interests of his sovereign, then at war with Sparta. (Xen. Hell. III. 5. 3.) In the battle which was fought near Nemea they were for the first time engaged, in conjunction with the Bœotians and Athenians, against their ancient allies, (Hell. IV. 2, 8.) to whom they were again opposed in the more bloody encounter at Coronea, where with the same confederates they sustained a second defeat. (Hell. IV. 3, 8.)

After these events, however, Corinth, so long undisturbed by civil commotions, was destined in her turn to feel all the horrors attending a state of internal dissension. The war with Sparta was not yet concluded, and, from the city and its territory having become the scene of action, the aristocratical party were apparently led by the pressure of this evil to seek a reconciliation with that power. On the discovery of this design, the Bœotians, Argives, and Athenians, in order to prevent a measure which would detach so important a state from their confederacy, incited the leaders of the democracy to take advantage of a day of festivity, when their political adversaries would be unprepared for defence, and to put them to death without remorse. This horrid project was accordingly carried into execution, and hundreds of the best and noblest inhabitants of Corinth fell victims to the blind rage and furious party spirit of their fellow-citizens, while others were obliged to seek safety in flight.

The revolutionary faction finally determined that henceforth Corinth should be united to Argos, so as to form but one state, under a democratical form of government. (Hell. IV. 4, 5.) Meanwhile, however, a Lacedæmonian force, under Praxitas, advancing from Sicyon, seized upon the long walls, by which Corinth was connected with Lechæum, and, after defeating the Corinthians and Argives, who had come out to oppose him, took the latter place by assault, as well as some other fortresses which commanded the Isthmus. (Hell. IV. 4, 7.)

By the assistance of the Athenians, the Corinthians were enabled to repair in some measure the losses they sustained on this occasion; for their al-

lies, alarmed at the success of the Spartans, marched to their assistance with the whole strength of the commonwealth, bringing with them to Corinth masons and stone-cutters, in order to restore the long walls of that city, which had been destroyed by Praxitas and the Lacedæmonians; and so actively was the work carried on, that it was finally accomplished in a few days.

Agessilaus now invaded the Corinthian territory with a large force, and on two occasions caused great loss to that state, by cutting off its supplies, and carrying off many prisoners and much cattle. (Hell. IV. 5.) Iphicrates, however, at the head of some light-armed Athenian troops stationed in Corinth, succeeded in cutting off a strong detachment of Lacedæmonian infantry and cavalry, which was nearly all destroyed. This loss was severely felt by the Spartans, and finally led to the evacuation of the Corinthian territory by their army. Iphicrates also succeeded in recovering the fortresses they had garrisoned. At the peace of Antalcidas, which was concluded not long after these events, the union that had been formed between Argos and Corinth was dissolved, when the latter became once more a distinct republic. (Hell. V. 1, 31.)

On the war breaking out again between the Bœotians and Lacedæmonians, the Corinthians at first remained neuter, but their territory having been ravaged by the former, under the command of Epaminondas, they resolved to join their ancient allies, and prevailed on the Athenians to follow their example. (Hell. VI. 5, 37.) These furnished a body of troops, which were quartered at Corinth for the security of that city, but which proved ineffectual

to protect its territory from the frequent incursions of the enemy. The Corinthians, wearied at length by this harassing warfare, determined to dismiss the Athenian troops, and to make a separate peace with the Thebans. (Hell. VII. 4.)

Many years elapsed before any event occurred in Grecian history in which Corinth bore a part. The honour due to the brilliant achievements of Timoleon in Sicily can scarcely be claimed by his native city, since, as the murderer of his brother, he was there considered as an outcast, and rather went forth to seek his fortune in a distant war, than as a general commissioned by a powerful city to free Syracuse and Sicily from the oppression of tyrants at home, and the more formidable attacks of the Carthaginians from without. (Diod. Sic. XVI. 544. Plut. Vit. Timol. Corn. Nep. Vit. Timol.)

Dionysius the younger, on being deprived of his throne, retired to the city which had caused his downfall, where he was received at first with honour and respect; but is said to have been reduced at last to gain a subsistence by assuming the office of schoolmaster. (Plut. Vit. Timol. Cic. Tusc. Quæst. III.)

The general assembly of the states of Greece, in which Philip was elected commander-in-chief of the forces destined to carry on the war against the Persian monarch, was held at Corinth, (Diod. Sic. XVII.) and, in a second congress which was convened there, his son Alexander was intrusted with the same powers. (Arrian. Exped. Alex. I. 1.) In the wars which ensued, after the death of the latter, between his generals, Corinth was surprised and taken, together with its port and citadel, by Demetrius Poliorcetes; and

from that time it continued in the possession of the Macedonian kings, till it was recovered from Antigonus Gonatas by Aratus, and united to the Achæan confederacy. (Polyb. II. 43. Plut. Vit. Arat.) It was restored, however, by the same general to Antigonus Doson, in return for the assistance which that prince undertook to afford the Achæans against the Spartan Cleomenes. (Polyb. II. 52. 54.) Corinth was subsequently claimed from his successor Philip by the Achæans; but this politic prince knew too well the importance of a fortress, which he styled one of the chains of Greece, to restore Corinth to independence. (Polyb. XVII. 2, 5. et 11, 4.) This city was besieged by the Romans and Attalus during the second Macedonian war, but, being vigorously defended by the Macedonian garrison, which received reinforcements from Bœotia, they were forced to relinquish the enterprise. (XXXII. 23.) After Philip's defeat at Cynoscephalæ, Corinth was once more declared independent by a decree of the Roman senate, and reunited to the Achæan confederacy. Acrocorinthus was however still occupied by a Roman garrison. (Liv. XXXIII. 31. Polyb. XVIII. 29, 5.)

When the Achæans, owing to the infatuation of those who presided over their councils, became involved in a destructive war with the Romans, Corinth was the last hold of their tottering republic, and had its citizens wisely submitted to the offers proposed by the victorious Metellus it might have been preserved; but the deputation of that general having been treated with scorn, and even insult, the city became exposed to all the vengeance of the Romans. (Polyb. XL. 4, 1. Strab. VIII. p. 381.)

L. Mummius the consul appeared before its walls with a numerous army, and, after defeating the Achæans in a general engagement, entered the town, now left without defence, and deserted by the greatest part of its inhabitants. It was then given up to plunder, and finally set on fire; the walls also were razed to the ground, so that scarcely a vestige of this once great and noble city remained. Polybius, who witnessed its destruction, affirmed, as we are informed by Strabo, that he had seen the finest paintings strewed on the ground, and the Roman soldiers using them as boards for dice or drafts. (VIII. p. 381.) Pausanias reports that all the men were put to the sword, the women and children sold, and the most valuable statues and paintings removed to Rome. (Achaic. 16.) Strabo observes, that the finest works of art which adorned that capital in his time had come from Corinth. (VIII. p. 381.) He likewise states that Corinth remained for many years deserted, and in ruins; as also the poet Antipater of Sidon, who thus describes the scene of desolation. (Anal. t. II. p. 20.)

Ποῦ τὸ περίβλεπτον κάλλος σέο, Δωρὶ Κόρινθε;
 Ποῦ στεφάνοι πύργων, ποῦ τὰ πάλαι κτέανα;
 Ποῦ νηοὶ μακάρων, ποῦ δώματα, ποῦ δὲ δάμαρτες
 Σισύφιοι, λαῶν θ' αἱ ποτὲ μύριαδες;
 Οὐδὲ γὰρ οὐδ' ἶχνος, πολυκάμμορε, σεῖο λείπεται,
 Πάντα δὲ συμμάρψας ἐξέφαγε πτόλιμος.
 Μοῦναι ἀπόρητοι Νηρηίδες, Ὠκεανοῖο
 Κοῦραι, σῶν ἀχέων μίμνομεν ἀλκυόνες.

Julius Cæsar, however, not long before his death, sent a numerous colony thither, by means of which Corinth was once more raised from its state of ruin. (Strab. VIII. p. 381. Diod. Sic. Excerpt. 346.) It

was already a large and populous city, and the capital of Achaia, when St. Paul preached the gospel there for a year and six months. (Acts xviii. 11.) It is also evident that when visited by Pausanias it was thickly adorned with public buildings, and enriched with numerous works of art, (Corinth. 2.) and as late as the time of Hierocles we find it styled the metropolis of Greece. (Synecd. p. 646. Apul. X. p. 247.) It still retains its ancient name, and the modern town, though thinly peopled, is of considerable extent; but there are scarcely any remains of antiquity, except the ruins of a Doric temple^d, and some shapeless and uninteresting masses of Roman buildings^e.

Corinthus
urbs.

I shall now invite the reader to follow Pausanias in his description of the existing edifices and monuments of Corinth at the time of his visit there. "Within the walls," says that classical writer, "there are still many relics of antiquity, and also numerous works executed in the flourishing times
Agora. "of the republic." In the forum, where there is the greatest number of temples, are statues of Diana of Ephesus and Bacchus. Beyond is a temple of Fortune, and another dedicated to all the gods; adjoining which may be seen a fountain, surmounted by a Neptune in brass, below which is a dolphin that ejects the water. Here are also statues of Apollo Clarius and Venus, two of Mercury, and three of Jupiter. (Corinth. 2.) In the centre of the forum stands a brasen Minerva, on the pedestal of which are sculptured the Muses in basso relievo. Above the forum is the temple of Octavia, the sister

^d Stuart's Antiq. of Ath. t. III. c. 6. ^e Dodwell's Tour, p. 192.

of Augustus. In going from thence towards Lechæum are the Propylæa, surmounted by two gilt ^{Propylæa.} cars, one bearing Phaethon, the other the Sun. Beyond is a brassen Hercules; and a little further on, the approach to the fountain Pirene, which derived ^{Pirene fons.} its name from a nymph so called, who was said to have dissolved in tears at the death of her daughter Cenchrea, accidentally slain by Diana. The fountain is of white marble, and the water issues from various artificial caverns into one open bason; it is pleasant to drink, and has the property of tempering the Corinthian brass when plunged red hot into the stream. This fountain is celebrated by numerous classical writers of antiquity.

Τοῖσι μὲν ἐξεύχεται ἔν αἶ-
 στεί Πειράνας σφετέρου
 Μὲν πατρὸς ἀρχὰν καὶ βαθὺν
 Κλᾶρον ἔμμεν καὶ μέγαρον—

PIND. OLYMP. XIII. 85.

Πισσοῦς προσελθὼν, ἔνθα δὲ παλαιότεροι
 Θάσσουσι, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ.

EUR. MED. 67.

*Ἡ Πειρήνας ὑδρευσομένα
 Πρὸς πολὺς οἰκτρὰ
 Τῶν σεμνῶν ὑδάτων ἔσομαι.

EUR. TROAD. 205.

Near the source Pirene, Bellerophon is said to have seized Pegasus, hence called the Pirenæan steed by Euripides. (Electr. 475. Cf. Strab. VIII. p. 379. Pind. Olymp. XIII. 120. Athen. II. 18.) Adjoining this fountain was a statue and temenos of Apollo. Returning to the road which leads to Lechæum, Pausanias notices a statue of Mercury with a ram, also those of Neptune, Leucothea, and Palæ-

mon, on a dolphin. The same writer informs us that Corinth was supplied with numerous baths, some built at the public expense, and others by the munificence of Hadrian; but the most splendid structure of this kind was that erected by Eurycles, a Spartan, who adorned it with Laconian and other marbles. Near the entrance were placed statues of Neptune and Diana, the latter attired as a huntress. Corinth was equally rich in fountains and aqueducts; one of the latter, the work of Hadrian, conveyed water from the lake Stymphalus in Arcadia. The most remarkable fountain was that of Bellerophon seated on Pegasus, from whose hoof issued a stream of water. On the way leading from the Agora to Sicyon was a temple of Apollo, with a brasen statue, and a little beyond the fountain Glauce; above which was the Odeium, and near it the tomb of Medea's children. Not far from thence stood the temple of Minerva Frænatrix, (*Χαλινίτις*) so named from the assistance she afforded to Bellerophon in securing Pegasus. (Pausan. Corinth. 4. Cf. Pind. Olymp. XIII.) In the same vicinity was the theatre and the temple of Jupiter Coryphæus, and at some distance from thence a gymnasium, and the fountain Lerna; beyond these again, two temples sacred to Jupiter and Æsculapius.

Acrocorin-
thus.

Pausanias next proceeds to visit Acrocorinthus, which is thus described by Strabo. "It is a lofty mountain, the perpendicular height of which is three stadia and a half, but by the regular road the ascent is not less than thirty stadia. The side facing the north, in which direction stood the city, is the steepest. It is situated in the plain below in the form of a trapezus, and was sur-

“ rounded with walls wherever it was not defended
 “ by the mountain. Its circuit was estimated at
 “ forty stadia. Walls had been constructed up the
 “ ascent as far as it was practicable; and as we ad-
 “ vanced we could easily perceive traces of this
 “ species of building, so that the whole circuit was
 “ more than eighty-five stadia. The other sides of
 “ the mountain are less steep, but it is nevertheless
 “ very high, and conspicuous from a great distance.
 “ From the summit are seen to the north the lofty
 “ peaks of Helicon and Parnassus covered with
 “ snow; below, towards the west, extends the gulf
 “ of Crissa, bounded on one side by the coast of
 “ Phocis, Bœotia, and Megaris, on the other by the
 “ Corinthian and Sicyonian territories. Beyond are
 “ the Oneian mountains, stretching from the Sciro-
 “ nian rocks to Cithæron and Bœotia.” (VIII.
 p. 380.)

. qua summas caput Acrocorinthus in auras
 Tollit, et alterna geminum mare protegit umbra.

STAT. THEB. VII. 106.

Stephanus says this mountain was once named Epope. (v. Ἐπωπή.) On the ascent to Acrocorinthus Pausanias points out two temples sacred to Isis under the names of Pelagia and Ægyptia, and two also to Serapis. Beyond these were altars dedicated to the Sun, and a temple to Necessity and Force, which no one was allowed to enter. Above this stood a temple of Cybele, with a stone pillar and throne. Here also was the temple of Juno Bunæa. On the summit was erected a temple of Venus, to whom the whole of Acrocorinthus was especially sacred. In the times of Corinthian opulence and prosperity, it is said that the shrine of the goddess

was attended by no less than 1000 female slaves, dedicated to her service as courtesans. These priestesses of Venus contributed not a little to the wealth and luxury of the city; whence arose the well-known expression οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἔστιν ὁ πλοῦς.

Non cuivis homini contingit adire Corinthum.

HOR. EPIST. I. 17, 36

(Cf. Strab. VIII. p. 378. Athen. XIII. p. 573.) The celebrated Lais long resided at Corinth; and her tomb was pointed out to Pausanias on the road to Cenchreæ, who reports that her fame was by no means extinct among the Corinthians of his day. (Corinth. 2.) On the southern side of Acrocorinthus was the Teneatic gate, so named from its leading to Tenea, a small town, sixty stadia from Corinth; near it was a temple of Lucina. (Pausan. Corinth. 5.) Strabo speaks of a building named Sisypheium, which was in ruins in his time. It was a considerable pile, and had been constructed of white marble. (VIII. p. 379.) As it is not noticed by Pausanias, all traces of it had probably disappeared in his time. Some antiquaries, however, have imagined that they had discovered remains of this edifice among the ruins of Corinth^f.

Lechæum.

Lechæum, as we learn from Strabo, was that port of Corinth which was situated on the Corinthiacus sinus, being distant from the city about twelve stadia, and connected with it by means of two long walls. (VIII. p. 380. Cf. Xen. Hell. IV. 5, 11. Diod. Sic. XIV. 444.) It was the great emporium of Corinthian traffick with the western parts of Greece, as

^f Chandler, t. II. ch. 57. Clarke's Travels, p. II. s. 2. p. 740.

well as with Italy and Sicily. (Strab. VIII. loc. cit. Polyb. V. 2, 4. et 24, 12. Liv. XXXII. 23. Plin. IV. 5.) The only edifice noticed by Pausanias in this place is a temple of Neptune, with a statue in brass. (Corinth. 2.) According to sir W. Gell, "Le-chæum is thirty-five minutes distant from Corinth, " and consists of about six houses, magazines, and a " custom house. East of it, the remains of the port " are yet visible at a place where the sea runs up a " channel into the fields. Near it are the remains " of a modern Venetian fort^g."

Cenchreæ, which stood on the Saronic gulf, was ^{Cenchreæ.} the harbour from whence Corinth traded with Asia, the Cyclades, and the Euxine. (Strab. VIII. p. 380.) It was about seventy stadia from the city; and the road thither appears from the account of Pausanias to have been lined with temples and sepulchres. Close to the city was a grove of cypresses named ^{Lucus} Craneius; and near it the temenus of Bellerophon, ^{Craneius.} the temple of Venus Melænis, and the tomb of Lais. Without the gate of Corinth stood the monument of Diogenes the Cynic. Cenchreæ itself contained a temple of Venus, and a marble statue. A brasen Neptune was placed near the shore. In another part of the harbour were temples of Isis and Æsculapius. Opposite to Cenchreæ a copious source called the Bath of Helen issued from a rock, ^{Helenæ} and discharged itself into the sea; it was salt, and ^{Balneum.} of lukewarm heat. (Corinth. 2.) * Cenchreæ is noticed in two passages by Thucydides, (IV. 42. VIII. 10.) in the former he writes the name Cenchrea. (Cf. Polyb. IV. 19, 7. V. 29, 5. Liv. XXVIII. 8.

^g Itiner. of the Morea, p. 205.

XXXII. 17. 23. Plin. IV. 5.) Dr. Clarke observes, that the remains at Cenchreæ faithfully correspond with the description given by Pausanias of the place. The bath of Helen, which he visited, is a spring, boiling up with force enough to turn a mill, close to the sea^h. Sir W. Gell says the place is still called *Kenchres*. There are also some remains of the port. The quay is constructed of several blocks of granite; and there is also a tower formed of ancient blocksⁱ.

Isthmus.

Ancient writers do not agree precisely in their estimation of the breadth of the Isthmus; Strabo reckons it at forty stadia, (VIII. p. 335.) as well as Diodorus, (XI.) but Mela and Pliny allow only five miles. (IV. 5. II. 3.) The real distance, however, in the narrowest part cannot be less than six miles, as the modern name of *Hexamilion* sufficiently denotes. It is at this point that Strabo says the Diolcos or land carriage for transporting vessels across the Isthmus was established. (VIII. p. 335.) This could only be accomplished however with the vessels usually employed in commerce, or with lembi, which were light ships of war, chiefly used by the Illyrians and Macedonians. Polybius expresses the operation alluded to by the words διισθηήσας and ὑπερισθηήσας. (IV. 19. V. 101, 4. Cf. Plin. IV. 5.) The tediousness and expense attending this process, and still more probably the danger and difficulty of the circumnavigation of Peloponnesus, led to frequent attempts at different periods for effecting a junction between the two seas; but all proved equally unsuccessful, owing, as Pausanias insinuates,

^h Travels, p. II. s. 2. p. 751. ⁱ Itiner. of the Morea, p. 207.

to divine interposition. (Corinth. 1.) According to Strabo, Demetrius Poliorcetes abandoned the enterprise, because it was found that the two gulfs were not on the same level. (I. p. 54.) The project was subsequently renewed by Julius Cæsar, Caligula, and Nero; the latter is even said to have encouraged the workmen by digging himself. (Lucian. *de Perfoss. Isthm.* Sueton. *Ner.* 19. Dio Cass. *LXIII.* 16.) Travellers inform us that some remains of the canal undertaken by this emperor are yet visible, reaching from the sea, north-east of Lechæum, about half a mile across the Isthmus^k.

Sir W. Gell observes that these vestiges may be traced from the port or bay of Schænus, along a natural hollow, at the foot of a line of fortifications, There are also several pits, probably sunk to ascertain the nature of the soil, through which the canal was to be carried. The ground however is so high, that the undertaking would be attended with enormous expense^l.

We hear also of various attempts made to raise fortifications across the Isthmus for the security of the Peloponnesus when threatened with invasion: The first undertaking took place before the battle of Salamis, when, as Herodotus relates, the Peloponnesian confederates, having first blocked up the Scironian way, collected together a vast multitude, who worked night and day, without intermission, on these fortifications. Every kind of material, such as stones, bricks, and timber, were employed, and the interstices filled up with earth and sand. (VIII. 73.)

Many years after, the Lacedæmonians and their

^k Dr. Clarke's Travels, p. II. s. 2. p. 742.

^l Itiner. of the

Morea, p. 208.

allies again endeavoured to fortify the Isthmus from Cenchreæ to Lechæum against Epaminondas; but this measure was rendered fruitless by the conduct and skill of that general, who forced a passage across the Oneian mountains. (Xen. Hell. VII. 1. Diod. Sic. XV. 493.) Cleomenes also threw up trenches and lines from Acrocorinthus to the Oneian mountains, in order to prevent the Macedonians, under Antigonus Doson, from penetrating into the peninsula. (Polyb. II. 52. Plut. Vit. Cleomen.)

The Isthmus derived great celebrity from the games which were held there every five years in honour of Palæmon, or Melicerte and Neptune. (Pausan. Attic. 44. Plut. Thes.)

. ὁ κινή-
 τήρ δὲ γᾶς, Ὀρχηστὸν οἰκίαν
 Καὶ γέφυραν ποντιάδα
 Πρὸ Κορίνθου τειχέων. PIND. ISTHM. IV. 31.

Ἰσθμίαν ἵπποισι νίκαν,
 Τὰν Ξενοκράτει Ποσειδάων ὀπάσαις,
 Δωρίων αὐτῷ στεφάνωμα κόμαν
 Πίμπεν ἀναδείσθαι σελίνων. ISTHM. II. 20.

These continued in vogue when the other gymnastic contests of Greece had fallen into neglect and disuse; and it was during their solemnization that the independence of Greece was proclaimed, after the victory of Cynoscephalæ, by order of the Roman senate and people. (Polyb. XVIII. 29. Liv. XXXIII. 32.) After the destruction of Corinth, the superintendence of the Isthmian games was committed by the Romans to the Sicyonians; on its restoration, however, by Julius Cæsar, the presidency of the games again reverted to the Corinthian settlers. (Pausan. Corinth. 2.)

The most conspicuous of the Isthmian edifices were, the theatre, the stadium of white marble, and the temple of Neptune. The latter was a building of no great size, but richly adorned within, as well as externally, with numerous statues. In the interior were a group of four horses drawing a car, containing Amphitrite and Neptune; these were attended by two Tritons, and the boy Palæmon standing on a dolphin; all which figures were of gold and ivory, and were presented by Herodes Atticus: the chariot was represented as resting on the sea, which supported also Venus, accompanied by the Nereids. In addition to these were statues of the Tyndaridæ, Galene, or Calm, the Sea, Ino, Bellerophon, and Pegasus. The avenue leading to the temple was lined on one side with statues of the victors in the games, on the other with a row of pines. (Cf. Strab. VIII. p. 380.) In front of the edifice were placed some brassen Tritons, two figures of Neptune, one of Amphitrite, and another of the sea, also in brass.

Within the same peribolus was a temple of Palæmon, in which were statues of Neptune, Leucothea, and Palæmon; the entrance to the sanctuary was under ground. There was also a shrine dedicated to the Cyclopes, to whom divine honours were paid.

The ruins of the various buildings here described by Pausanias were first discovered by Dr. Clarke, who gives the following account of their present state. "We rode directly towards the port and the mountain, and, crossing an artificial causeway over a foss, we arrived in the midst of the ruins. A speedy and general survey of the antiquities here soon decided their history; for it was evident we

“ had at last discovered the real site of the Isthmian
 “ town, together with the ruins of the temple of
 “ Neptune, of the stadium and the theatre. These,
 “ together with walls, and other indications of a
 “ town, surround the port, and they are for the
 “ most part situated upon its sides, sloping towards
 “ the sea. The remains of the temple of Neptune
 “ are to the west of the Isthmian wall. Pine trees
 “ are still growing in a line near the temple, as
 “ mentioned by Pausanias^m.”

The Corinthian district was bounded on the north by the Geranean chain, which separated it from Megaris. On the west it was divided from Sicyonia, which we include within the limits of Achaia, by the little river Nemea. (Strab. VIII. p. 382.) On the east it bordered on Argolis, the common limit of the two republics, being the chain of mount Arachmeus, now *Sophico*. This small territory was rugged and mountainous; whence the epithet of ὀφρυόεντα Κόρινθον. The greatest part of it was consequently barren, (Strab. VIII. loc. cit.) except towards Sicyon, where the soil was excellent; which gave rise to the proverb, Εἴη μοι τὰ μετὰ ξὺν Κόρινθον καὶ Σικυῶνος. (Adag. Græc. Schott. p. 66—67. Cf. Athen. V. p. 219. Schol. Aristoph. Av. 969.)

Crom-
myon.

The first place to be noticed on the shore of the Saronic gulf, south of the Megarian frontier, was Crommyon, celebrated in mythology as the haunt of a wild boar destroyed by Theseus. (Plut. Vit. Thes. Plat. Lach. p. 196. Diod. Sic. IV. 182. Strab. VIII. p. 380.) Pausanias says it was named from Crommus son of Neptune. (Corinth. 1.) From Thu-

^m Travels, p. II. s. 2. p. 751. Dodwell, t. II. p. 191. Gell's Itiner. of the Morea, p. 208.

cydides it appears that Crommyon was 120 stadia from Corinth. (IV. 44, 45.) It was captured by the Lacedæmonians, in a war with that city, (Xen. Hell. IV. 4, 13.) but retaken by Iphicrates. (IV. 6, 19.) The little hamlet of *Canetta*, or *Kinetta*, is generally thought to occupy the site of this ancient town^a.

Sidus was another Corinthian fortress on this Sidus coast, apparently to the south of Crommyon. (Scyl. Peripl. p. 21.) It was taken, together with that place, by the Lacedæmonians, but recovered by the Athenians under Iphicrates. (Xen. Hell. IV. 4, 13, 19. IV. 6, 19.) Pliny ascribes it to Megaris, (IV. 7.) and Stephanus says it was a port belonging to that district. (v. Σιδουῶς.) From Athenæus we learn that Sidus was famed for its apples :

Ὀριον οἶά τε μῆλον, ὃ δ' ἀργιλώδεσιν ὄχθαις
Πορφύρεον ἐλαχείῃ ἐνιτρέφεται Σιδόεντος.

EUPHOR. AP. ATHEN. III. 22.

Αὐτίχ' ὅγ' ἢ Σιδόεντος ἢ Πλείστου ἀπὸ κήπων
Μῆλα τάμων χλοάοντα τύπους μεμήσατο Καδμοῦ.

NICAND. METAM. AP. EUND.

Some remains of this place were observed by Chandler, at the mouth of a rivulet between Crommyon and the Isthmus. These consisted of marble fragments, a deserted church, and, among the thickets, heaps of stones^o.

Schœnus was a small harbour, situated in the narrowest part of the Isthmus, and near the Diolcos. (Strab. VIII. p. 380.) The present site is called *Kokosi*. Some remains of this port were observed

^a Chandler's Travels, t. II. 209.
ch. 43. Clarke's Travels, p. II. ^o Travels, t. II. ch. 44. Gell's
s. 2. p. 751. Gell's Itiner. p. Itiner. of the Morea, p. 209.

by Chandler, who remarks, that it was three hundred and fifty stadia from the Piræus^p. (Strab. IX. p. 390.)

Solygia.

South of Cenchreæ was a small place named Solygia, where a large body of Athenian troops effected a landing in the Peloponnesian war, under the command of Nicias, and defeated the Corinthian forces which marched to oppose them. Thucydides informs us, it was situated between two points of land, named Rheitum and Chersonnesus, above it was the Solygian hill. (IV. 42.) From his description, I should be inclined to identify the site of Solygia with that of *Mertese*, a village where Mr. Dodwell observed many remains of antiquity, and, among others, several tombs, containing Corinthian vases^q.

Rheitum
promonto-
rium.
Cherson-
nesus.

Solygius
collis.

Piræus
portus.

Beyond, was a deserted harbour, named Piræus, the last towards Epidaurus; where, according to Thucydides, the Athenians blockaded some Corinthian ships towards the close of the Peloponnesian war. (VIII. 10.) It is perhaps the same which Ptolemy calls the port of the Athenians, (Ἀθηναίων λιμὴν,) and Pliny, Portus Anthedon. (IV. 5.) The latter writer mentions another haven, in conjunction with Port Anthedon, which he names Bucephalus. Stephanus however affirms, that Bucephalus was a harbour of Attica, (v. Βουκεφάλεια,) but this is doubtless an error; and, instead of τῆς Ἀττικῆς, we ought, I imagine, to read τῆς Ἀκτῆς; for the word Acte was especially applied to the north eastern coast of Pello-

Bucepha-
lus portus.

^p Travels, t. II. ch. 45. Gell's
Itiner. of the Morea, p. 207.

Gell's Itiner. of the Morea, p.
208.

^q Class. Tour, t. II. p. 196.

ponnesus, as may be seen from Polybius V. 91, 8. and Diodorus XV. 473. (Cf. Scymn. Ch.)

On the Corinthian gulf we have to notice, north of Lechæum, the promontory of Juno Acræa, which, ^{Promontorium Junonis Acrææ.} as it appears from Livy, was seven miles from Corinth, nearly opposite to Sicyon, on the other side of the gulf. (XXXII. 23.) Apollodorus speaks of an altar sacred to Acræan Juno. (Bibl. I. 9, 28.) This spot seems to have once belonged to the Megareans, since Plutarch mentions the Heræans, who were doubtless the inhabitants of a town or district in the vicinity of the temple, as a Megarean clan. (Quæst. Græc. Cf. Xen. Hell. IV. 5, 5.) Strabo says it was the seat of an oracle, and that it stood between Lechæum and Pagæ. (VIII. p. 380.) The promontory which this geographer calls Olmiæ, is doubt- ^{Olmiaë promontorium.} less the headland referred to by Livy. The modern name is Cape *Malangara*. On this coast was Œnoe, a small Corinthian fortress, as we learn from ^{Œnoe.} Strabo (loc. cit.) and Xenophon. The latter states that it was taken on one occasion by Agesilaus. (Hell. IV. 5, 5.) Near it was another fortress, also captured by Agesilaus in the same expedition, together with a quantity of cattle kept there for the supply of the city; it was named Piræum, and must ^{Piræum.} not be confounded with the Piræus Portus above mentioned. (Cf. Ages. 2, 18.)

Chalcis was a small maritime town of the Corinthians, situated towards Sicyon, as appears from Thucydides, who reports, that it was taken by an Athenian fleet under Tolmides, before the Peloponnesian war. (I. 108.)

In the interior of Corinthia, we must notice ^{Teneæ.} Teneæ, said to have been colonized by some Trojan

captives, brought from Tenedos by the Greeks. (Pausan. Corinth. 5.) Aristotle, who is cited by Strabo, ascribed to the Tenedians and Teneatæ a common origin. Tenea was further celebrated as the place where Œdipus was brought up, by his supposed father Polybus; and its inhabitants could boast, that the greater portion of the colonists who followed Archias to Syracuse were their fellow-citizens. This small town became latterly so prosperous, that it assumed a government of its own, distinct from that of Corinth; and having wisely submitted, in the first instance, to the Roman power, it was preserved from the destruction which overwhelmed that unfortunate city. (Strab. VIII. p. 380.) Tenea was sixty stadia from Corinth, and possessed a temple of Apollo, of some celebrity. (Pausan. Corinth. 5. Strab. VIII. p. 380.) The name was sometimes written *Τενέα*. (Steph. Byz. in v.) Stephanus informs us, that Tenea was on the road to Mycenæ. (v. *Τενέα*.) This route, as we learn from Polybius, was called the Contoporia. (XVI. 16.) Athenæus also quotes a passage from the commentaries of king Ptolemy, in which mention is made of the Contoporia. (II. p. 43.) In Lapiè's map, the ruins of Tenea are laid down at *Courtese*, which, according to Dodwell, is Cleonæ, whereas he places Tenea at *Agio Basili*^r, but this last village is further from Corinth than *Courtese*, whereas Tenea was nearer to that city than Cleonæ.

Contoporia
via.

Oneium.

Oneium was a fortress, situated in the chain of the Oneian mountains, and commanding the pass which led through them. (Xen. Hell. VI. 5, 4, 2.

^r Class. Tour, t. II. p. 206.

VII. 1, 4. Cf. Thuc. IV. 44.) This place must be sought for in the mountains above *Mertese*, and near the village of *Hexamili Apano*.

Asæ and Mausus were two large and populous Asæ villages, belonging to Corinth, as we learn from Mausus. Theopompus, cited by Steph. Byz. vv. Ἀσὰι et Μανσός.

Petra was a Corinthian borough or village, of Petra. which Eetion the father of Cypselus was a native. (Herod. V. 91.)

Coronea, a place between Corinth and Sicyon. Coronea. (Steph. Byz. v. Κορώνεια.)

SECTION XVI.

A C H A I A.

History of the Achæans and the Achæan league—Boundaries of Achaia including Sicyon and its territory—Description of that city and the other Achæan towns.

ACHAIA, as we learn from the concurrent testimony of ancient authorities, was first called *Ægialus*, either from a hero of that name, or, more probably, from the maritime situation of the country.

Αἰγιαλὸν τ' ἀνὰ πάντα, καὶ ἄμφ' Ἑλίκην εὐρεῖαν.

II. B. 575.

(Strab. VIII. p. 383. Pausan. Achaic. 1.) The *Ægialees*, its earliest inhabitants, were a Pelasgic race, as we are informed by Herodotus, (VII. 94.) but these being afterwards blended with a large Ionian colony from Attica, the name of *Ægialus* was lost in that of *Ionia*. (Strab. VIII. p. 383.) This people remained in quiet possession of the country, until they were invaded by a large body of Achæans, who came from Laconia under the command of Tisamenus, the son of Orestes; when, finding themselves unable to resist their assailants, they quitted the Peloponnesus, and settled on the shores of Asia Minor, where they, in conjunction with the descendants of Codrus, founded the twelve cities of *Ionia*. (Herod. I. 145. VII. 94. Strab. VIII. loc. cit.) The Achæans being thus left masters of the conquered country, again

changed its name to that by which it is now known in Grecian history, still retaining, however, the ancient division of twelve cities, which the Ionians had probably themselves derived from their Pelasgic predecessors. (Herod. loc. cit. Strab. VIII. p. 384.)

The Achæans adopted, at first, a regal form of government, which lasted, according to Polybius, from the time of Tisamenus to that of Ogygus; but, the sons of the latter having become odious, on account of their tyranny, a democracy was substituted in its stead throughout the twelve cities, which were united to each other by federal laws and institutions. (II. 41.) Under this free and well constituted political system, the Achæans enjoyed an uninterrupted course of prosperity and peace, till the time of Philip and Alexander. It is true, that they neither shared in the glory so amply reaped by other states at Thermopylæ, Salamis, and Plataæ, (Pausan. Achaic. 6.) nor could they boast of victories obtained in those contests, in which Greece was so repeatedly divided against itself; but they preserved meanwhile a state of calm and tranquillity unknown to their turbulent neighbours, and which forms a happy contrast to the fierce conflict raging around them. Such, indeed, was the reputation acquired by the Achæans, for the wisdom and soundness of their institutions, from the earliest period, that when the principal cities of Magna Græcia, long distracted by violent factions and civil wars, sought a remedy for these evils, they applied to the Achæans for counsel in their distress, and were finally led to adopt a federal system of government, formed upon the model of theirs. These characters of equity and moderation are further evinced by the circumstance

also recorded by Polybius, of their having been chosen by the Thebans and Spartans as arbiters in their differences after the battle of Leuctra. (Polyb. II. 39.) The happy bond of union which connected the Achæan states together, was broken, however, in the stormy period which ensued, on the decease of Alexander the Great. This, as Polybius observes, was partly indeed owing to internal dissension, but is to be mainly attributed to the machinations of the Macedonian kings, who, from Demetrius Poliorcetes and Cassander to Antigonus Gonatas, held their principal cities in subjection by means of strong garrisons, while they equally repressed the spirit of freedom throughout the country, by creating tyrannies and despotic governments. At length, about the 124th Olympiad, which corresponds with the 470th year of Rome, or the 287th B. C. when Pyrrhus made his expedition into Italy, the four cities of Dymæ, Patræ, Tritæa, and Pharæ, determined to renew their ancient federal system, and to associate, if possible, the remaining republics under the same government. Their example was followed, five years afterwards, by Ægium; and at no great interval the inhabitants of Bura and Cerynea, having thrown off the yoke of tyranny, joined the common alliance. The confederacy between these seven cities lasted twenty-five years, without receiving any addition to their number, being governed at first by two magistrates, named prætors, and afterwards by one only, who was elected in rotation from each republic. Marcus of Cerynea is said to have been the first who held that office. Four years after the expiration of his magistracy, Aratus of Sicyon, having at the age of twenty freed his native city

from the oppression of a despot, united it to the Achæan league. Under the guidance of this distinguished patriot and most able statesman, the affairs of the confederacy began to assume a far more brilliant and commanding aspect. Acrocorinthus was surprised, and freed from the Macedonian yoke, and Corinth itself gladly acceded to the proposal made by Aratus, of joining that league, the affairs of which he so ably conducted. Megara, not long after, followed this example; and so firmly did the confederacy seem established, that Aratus now openly expressed his determination of expelling the Macedonians from the Peloponnesus, and restoring the several states to freedom and independence. His exertions, however, were for a time repressed by the opposition of Antigonus Gonatas, and the jealousy of the Ætolians, who united with that prince in the design of crushing the rising power of the Achæans. The talents and energies of Aratus prevailed however against their designs, and after the death of Antigonus, who was succeeded by his son Demetrius, the league received the important accessions of Megalopolis, Argos, Hermione and Phlius, all which cities were in the hands of tyrants, who voluntarily abdicated their power. At this juncture, the Ætolians, who had long meditated the dissolution and overthrow of the Achæan polity, formed an alliance with Cleomenes, king of Sparta, an ambitious and enterprising prince, who, having usurped despotic power in his own city, and aiming at nothing short of the entire conquest of Peloponnesus, had become the avowed enemy of the Achæan commonwealth. In the war which ensued, termed by Polybius the Cleomenic war, the Achæans at

first were unsuccessful, being defeated in various engagements, and losing, besides, several important towns, (Polyb. II. 46. et seq. Pausan. Achaic. 7. Plut. Vit. Cleomen.) But having by the prudence and skilful negotiations of Aratus obtained the powerful assistance of Antigonus Doson, regent of Macedon, they were enabled to resume offensive operations, and to compel Cleomenes to retreat from the Isthmus to the borders of Laconia. (Polyb. II. 52. et seq.) Thither he was presently followed by Antigonus, who, in the decisive battle of Sellasia, completely crushed the power of Cleomenes, and for ever freed the Achæans from that formidable enemy. It was in this engagement that the youthful Philopœmen first distinguished himself, and gave proof of that talent and valour for which he was afterwards so celebrated. (Polyb. II. 66. et seq.)

Not many years elapsed before the Achæans were again called upon to take up arms against the Ætoli-ans, who, in violation of treaties, committed the most daring piracies on their territory. (Polyb. IV. 3. et seq.) The long and harrassing contest in which they thus became involved with this active and enterprising people is usually termed the Social war; it consisted rather of predatory incursions into Peloponnesus, on the part of the Ætoli-ans, than of any regular and systematic plan of operations carried on by contending armies in the field. Aratus himself, though an able statesman, was a bad general, and under his command the Achæans were frequently foiled, and even defeated, by their more active and enterprising enemies; but he fortunately found in Philip, the youthful king of Macedon, an ally, whose power and energy of mind were calcu-

lated to supply his own deficiencies, and whose interests led him to make the cause of Achaia his own against the inordinate ambition of the Ætolians. (Polyb. IV. 57. et seq.) The latter now beheld in turn their own territory invaded, and its principal town taken and destroyed; their enterprises against the Peloponnesus were no longer attended with the same success; and the few allies they possessed in the peninsula discovered too late the little reliance that was to be placed in their honour and fidelity. (Polyb. V. 8. et seq. IV. 79. V. 18. et seq.) At length however, all parties being worn out by these protracted hostilities, a truce was agreed upon, and a treaty concluded by mutual consent between Philip and the Achæans on one side, and the Ætolians and their allies on the other, in the third year of the 140th Olympiad, or 537. U. C. (Polyb. V. 105.)

From this time the Achæans remained in the tranquil enjoyment of peace, until the breaking out of the war between the Romans and Philip, when all the states of Greece were necessarily compelled to side with one of the two belligerent powers. The Achæans now beheld themselves placed in a situation of great perplexity, since on the one hand interest seemed to dictate an alliance with Rome, whose cause had already been espoused by the Ætolians, while on the other, honour, and every generous feeling, forbade their turning their arms against Macedonia, their oldest and most faithful ally. At length however, after a long and anxious debate in an assembly held at Sicyon, the arguments urged by the partisans of Rome prevailed, and the Achæans entered into a treaty with that power. (Liv. XXXII. 19. et seq.) From this time they were called the al-

lies of Rome, and fought under her standards throughout the Macedonian, Ætolian, and Syrian wars. (Pausan. Achaic. 8.) At home they were also engaged in frequent hostilities with Nabis the tyrant of Lacedæmon, who though often conquered, perseveringly renewed the contest. (Liv. XXXI. 25. XXXV. 25. et seq.) until at length they were freed from this constant enemy by a party of Ætolians, who, surprising the tyrant, succeeded in despatching him within the walls of his own city. (Liv. XXXV. 35.)

After his death, Sparta fell into the hands of the Achæans, who demolished the fortifications which he had raised, abolished the laws of Lycurgus, and finally compelled the Lacedæmonians to join their confederacy. (Pausan. Achaic. 8. Liv. XXXVIII. 32. et seq.) The Romans beheld with displeasure the arbitrary measures then exercised by the Achæans, and gladly listened to the complaints preferred by the Spartan people against the former. Commissioners were presently despatched by the senate to the Achæan council, to demand an explanation of their conduct towards the Lacedæmonians, and after several angry debates, it was decreed that the walls of Sparta should be restored, and her exiles recalled. (Pausan. Achaic. 10.)

This interference first alienated the Achæans from the Romans, and the breach was further widened by the artful machinations of Callicrates, an Achæan, who openly accused some of the most distinguished characters among his countrymen of having been the secret partisans of Perseus. On his representations, the Romans demanded that all those whom he had named should be delivered up to them, and sent to Rome; and this imperious proceeding, which surprised

and alarmed all Greece, was actually carried into effect. Of the thousand persons thus despatched to Italy, only 300 are said to have returned to their native country, after the lapse of several years. (Pausan. Achaic. 10.) Among this number was Polybius, the celebrated historian. (Polyb. XXXII. 9. 5. XXXV. 6.

Not content with these severe measures, the Roman senate shortly after sent Sulpicius Gallus into Greece, with orders to detach from the Achæan confederacy as many of its members as he could induce to renounce the federal system which united them. (Pausan. Achaic. 11. et seq.) The Achæans, at length, exasperated by this series of provocations, and further inflamed by the arts of their designing and corrupt rulers, were induced to take up arms, and even to declare war against the Romans. Critolaus, who was the principal instigator to this desperate course, advanced at the head of an Achæan army reinforced by the troops of Bœotia and Eubœa, to Thermopylæ, with a view of opposing the passage of the Romans under Metellus; but scarcely had he been apprised of the near approach of that general, than he shamefully abandoned his position, and withdrew to Scarphea. Thither however he was closely pursued by the enemy, and routed with great slaughter. He himself was supposed to have perished in the flight. After this success, Metellus marched rapidly to Thebes and Megara, which opened their gates without resistance. He then appeared with his victorious army before the walls of Corinth, into which Diæus, the successor of Critolaus, had thrown himself, with all the troops he could collect. The capture and destruc-

tion of that city by L. Mummius annihilated the last hopes of the Achæans, and led to the dissolution of their confederacy. From this period the whole of Greece was reduced to the condition of a Roman province under the name of Achaia, the government of which was committed to a prætor, who held his court at Corinth. (Pausan. Achaic. 16. Acts XVIII. 12. Tacit. Ann. I. 76, 80. Suet. Vesp. 8. Hierocl. Synecd.)

Achaia, considered within its ancient limits, was bounded on the north by the Corinthian gulf, and on the south by a lofty chain of mountains which separated it from Arcadia. On the east it bordered on Sicyonia. Towards the west it reached the confines of Elis, the small river Larissus being the common boundary of the two territories. (Strab. VIII. p. 387.) Plutarch in his life of Aratus says, that at first Achaia was a small and insignificant state, and so thinly peopled, that the inhabitants of its twelve districts were scarcely equal to those of a single city. (Cf. Polyb. II. 39.) Afterwards this country became much more populous, each town having several smaller ones included within its territory. (Strab. VIII. p. 386.)

Sicyon.

Sicyon, though strictly speaking not an Achæan city, seems from its early admission into that confederacy to belong rather to the present division than to any other: its history and topography may therefore with propriety be introduced, before we proceed to the description of the twelve states of Achaia.

Few cities of Greece could boast of such high antiquity, since it already existed under the names of Ægialea and Mecone, long before the arrival of Pe-

lops in the Peninsula. (Strab. VIII. p. 382. Pausan. Corinth. 6.)

Καὶ γὰρ ὅτ' ἐκρίνοντο θεοὶ θνητοὶ τ' ἄνθρωποι

Μηκῶνῃ, τότε ἔπειτα μέγαν βοῦν πρόφρονι θυμῷ

Δασσάμενος προῦθηκε, (Prometheus scil.) Διὸς νόον ἐξαπαφίσκων.

HESIOD. THEOGON. 537.

(Cf. Steph. Byz. v. Σικύων Schol. Pind. Nem. IX. 123.)

Homer represents Sicyon as forming part of the kingdom of Mycenæ with the whole of Achaia.

Οἱ δὲ Μυκῆνας εἶχον, εὐκτίμενον πτολίεθρον,

Καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν.

IL. B. 572.

Pausanias and other genealogists have handed down to us a long list of the kings of Sicyon, from Ægialus its founder to the conquest of the city by the Dorians and Heraclidæ, from which period it became subject to Argos. (Pausan. Corinth. 6. Euseb. Chron. Clem. Alex. Strom. I. 321.) Its population was then divided into four tribes, named Hyllus, Pamphyli, Dymantæ and Ægialus, a classification introduced by the Dorians, and adopted, as we learn from Herodotus, by the Argives. (v. 68.) How long a connection subsisted between the two states we are not informed; but it appears that when Cleisthenes became tyrant of Sicyon they were independent of each other, since Herodotus relates that whilst at war with Argos he changed the names of the Sicyonian tribes which were Dorian, that they might not be the same as those of the adverse city; and in order to ridicule the Sicyonians, the historian adds, that he named them afresh after such animals as pigs and asses; sixty years after his death the former appellations were however restored. (V. 67, 68.)

Sicyon continued under the dominion of tyrants for the space of one hundred years; such being the mildness of their rule, and their observance of the existing laws, that the people gladly beheld the crown thus transmitted from one generation to another. (Aristot. Polit. V. 12. Strab. VIII. p. 382.) It appears however from Thucydides, that at the time of the Peloponnesian war the government had been changed to an aristocracy.

In that contest, the Sicyonians, from their Dorian origin, naturally espoused the cause of Sparta; and the maritime situation of their territory not unfrequently exposed it to the ravages of the naval forces of Athens. (Thuc. I. Cf. Xen. Hell. IV. 4, 7.)

After the battle of Leuctra, we learn from Xenophon that Sicyon once more became subject to a despotic government, of which Euphron, one of its principal citizens, had placed himself at the head with the assistance of the Argives and Arcadians: (Hell. VII. 1, 32. Diod. Sic. XI. 287.) His reign however was not of long duration, being waylaid at Thebes, whither he went to conciliate the favour of that power, by a party of Sicyonian exiles, and murdered in the very citadel. (Hell. VII. 3, 4.)

On the death of Alexander the Great, Sicyon fell into the hands of Alexander son of Polysperchon; but on his being assassinated, a tumult ensued, in which the inhabitants of the city endeavoured to recover their liberty. Such, however was the courage and firmness displayed by Cratesipolis his wife, that they were finally overpowered. (Diod. Sic. XVIII. 707.) Not long after this event, Demetrius Poliorcetes made himself master of Sicyon, and having persuaded the inhabitants to retire to the Acropolis, he

levelled to the ground all the lower part of the city which connected the citadel with the port. A new town was then built, to which the name of Demetrius was given. (Diod. Sic. XVIII. 786. Plut. Vit. Demetr.) This, as Strabo reports, was placed on a fortified hill dedicated to Ceres, and distant about 12 or 20 stadia from the sea. (VIII. p. 382. Pausan. Corinth. 7.)

The change which was thus effected in the situation of this city does not appear to have produced any alteration in the character and political sentiments of the people. For many years they still continued to be governed by a succession of tyrants, until Nicocles, the last, was expelled by Aratus the son of Clinias. Clinias himself had previously reigned for a short period, when he was put to death by Abantidas, who usurped the authority and forced Aratus to fly. Nicocles having succeeded Abantidas, Aratus formed the design of freeing his country in conjunction with a party of exiles and some Argive mercenaries, and advanced with his troops to the walls of the city, which he scaled during the night, and overpowering the satellites of Nicocles, who escaped during the tumult, became master of Sicyon. He then proclaimed liberty, recalled all the exiles, and restored to them their lands and property; (Plut. Vit. Arat. Pausan. Corinth. 8.) Wisely foreseeing also the dangers to which so small a republic was exposed both from foreign as well as domestic enemies, he determined to unite it to the Achæan league; by which measure it acquired that degree of strength and security of which it stood so much in need. By the great abilities and talents of Aratus, Sicyon was raised to a distinguished rank among the other Achæan

states, and, being already celebrated as the first school of painting in Greece, continued to flourish under his auspices in the cultivation of all the finest arts, it being said, as Plutarch reports, that the beauty of the ancient style had there alone been preserved pure and uncorrupted. (Vit. Arat. Strab. VIII. p. 382. Plin. XXXV. 12.) Aratus died at an advanced age, after an active and glorious life, not without suspicion of having been poisoned by order of Philip king of Macedon. He was interred at Sicyon with great pomp, and a splendid monument was erected to him as the founder and deliverer of the city. (Plut. Vit. Arat. Pausan. Corinth. 8.) After the dissolution of the Achæan league little is known of Sicyon; it is evident, however, that it existed in the time of Pausanias, from the number of remarkable edifices and monuments which he enumerates within its walls, though he allows that it had greatly suffered from various calamities, but especially from an earthquake, which nearly reduced it to desolation. (Corinth. 7.) This writer, proceeding from Corinth to Sicyon, points out the tomb of the comic writer Eupolis, a building called the Olympeium, the tumulus of the Achæans who fell in different engagements during the Cleomenic war, and near the gate a source called "the trickling fountain," (στάζουσα πηγή.) In the Acropolis he notices the temple of Fortuna Acræa and that of the Dioscuri, and below the citadel a theatre containing a statue of Aratus. Beyond this might be seen a temple of Bacchus, where a certain procession and festival took place every year. On the way leading from this edifice to the forum stood the temple of Diana Limnæa. The temple of Persuasion was situated in the forum, and next to it a

building consecrated to the Roman emperors, which had been formerly the house of Cleon the tyrant. (Corinth. 8.) Polybius speaks of a colossal statue of king Attalus in the Agora of Sicyon. (XVII. 16.) From this spot Pausanias passes on to the tomb of Aratus, the altar of Neptunus Isthmius and the images of Jupiter Milichius and Diana Patroa.

Further on, he notices the senate-house and the portico constructed by Cleisthenes the tyrant out of the spoils of Cirrha, he having been engaged in the Sacred war carried on against that town by the Amphietyons. There was another portico, named, like the celebrated one at Athens, Pœcile, from the paintings with which it was adorned; these were described, with the other pictures which decorated Sicyon, by Polemo the topographer. (Athen. XIII. 21. 39.) In the forum stood also a brasen Jupiter by Lysippus, and a Diana of bronze gilt; not far from thence was the temple of Apollo Lycæus nearly in ruins; and in the same vicinity a brasen Hercules and a Jupiter, the works of the great statuary Lysippus, who, as Pausanias affirms, was a native of Sicyon.

Within a short distance of the Agora was situated the Gymnasium containing a statue of Hercules in marble by Scopas, also a temple of the same demigod, the peribolus of which was named Pœdiza. From thence a street led to a temple consecrated to Æsculapius and Apollo Carneius. On each side of the approach were placed two statues, one of Pan, the other of Diana. The former was of gold and ivory, the work of Calamis. Next to this building Pausanias remarks a temple dedicated to Venus, of which the priestess was a virgin appointed annually to the office. The statue of the goddess was by Canachus

of Sicyon, one of the earliest Grecian sculptors. On the way leading to the Gymnasium was a temple of Diana Pheræa. This Gymnasium having been erected by Clinias father of Aratus, was still used for the purposes of education in the time of Pausanias.

At no great distance from the Porta Sacra was placed a temple of Minerva built by Epopeus, which surpassed, in size and richness of ornament, all the buildings of that day; but nothing remained of it when Pausanias visited Sicyon, except the altar, the rest of the edifice having been consumed by lightning: this temple is perhaps no other than that which Athenæus mentions as sacred to Minerva Colocasias. (III. 1.) Adjoining it were two other ancient edifices of the same nature; one dedicated to Apollo and Diana, also erected by Epopeus; the other to Juno, which had been raised by Adrastus king of Sicyon, to whom divine honours were long paid by the people of that city. (Herod. V. 68. Pind. Nem. IX. 20.) At a little distance from thence were some vestiges of the temple of Apollo Carneius, and in the plain below, that of Ceres. Pausanias could discover no traces of the ancient temple of Juno Prodomia. (Corinth. 11.)

The ruins of this once great and flourishing city are still to be seen near the small village of *Basilica*. Dr. Clarke informs us that these remains of ancient magnificence are yet considerable, and in some instances exist in such a state of preservation, that it is evident the buildings of the city must either have survived the earthquake to which Pausanias alludes, or have been constructed at some later period. In this number is the theatre, which that traveller considered as the finest and most perfect structure of the kind in all Greece. Dr. Clarke identified also the site

of the Acropolis, and observed several foundations of temples and other buildings in a style as massive as the Cyclopean; very grand walls of brick tiles; remains of a palace with many chambers; the stadium; ruins of a temple near the theatre; some ancient caves, and traces of a paved way^a. Sir W. Gell reports that “*Basilico* is a village of fifty houses situated in the angle of a little rocky ascent, along which ran the walls of Sicyon. This city was in shape triangular, and placed upon a high flat, overlooking the plain, about an hour from the sea, where is a great tumulus on the shore. On the highest angle of Sicyon was the citadel; the situation is secure, without being inconveniently lofty^t.”

It appears from Polybius that Sicyon had a port capable of containing ships of war. (V. 27; 3. Cf. Pausan. Corinth. 12.) and we know from Herodotus that it sent twelve ships to Artemisium, and the same number to Salamis. (VIII. 1.) Archestratus commends the conger eels of this city :

ἡ'κ τῆς Σικυῶνος τῆς φίλης, ὃν τοῖς θεοῖς
φέρει ὁ Ποσειδῶν γόγγρον εἰς τὸν οὐρανόν.

AP. ATHEN. VII. 32.

The territory of Sicyon was separated from that of Corinth by the small river Nemea. (Strab. VIII. p. 382.) which rises in the mountains of Argolis a little above the celebrated village of the same name, and discharges its stream after a short course into the bay of Lechæum; the modern name is *Coutzomadi*. A severe battle was fought on its banks be-

^a Travels, p. II. s. 2. p. 719.

^t Itiner. of the Morea, p. 15.
Dodwell, Class. Tour, II. p. 294. The coins of Sicyon be-

long to the period in which that city formed part of the Achæan confederacy; the legend being ΑΧΑΙΩΝ ΣΙΚΤΩΝΙΩΝ.

tween the Bæotians, Corinthians, Athenians, and other allies against the Lacedæmonians, on the first breaking out of hostilities posterior to the Peloponnesian war, when the latter were victorious. (Diod. Sic. XIV. 441. Xen. Hell. IV. 2, 13.) Some centuries later, Androstenes, a Macedonian commander, was defeated near the Nemea by the Achæan forces under Nicostratus. (Liv. XXXIII. 15.)

Asopus fl. Beyond this river, in the direction of Sicyon, we come to the more considerable stream of the Asopus, now *Basilico*, which rises also in the Argolic mountains, and falls into the sea a little below Sicyon.

Asopia regio. Asopia, as we learn from Strabo, was that portion of Sicyonia which this river watered in its course. (VIII. p. 382. Pausan. Corinth. 5.) The games instituted by Adrastus in honour of Apollo were held on its banks.

Ἰππείων ἄθλων κορυφαί, ἅτε Φοίβῳ
θῆκεν Ἀδραστός ἐπ' Ἀ-
σωποῦ ῥεέθροις.

PIND. NEM. IX. 20.

Titane. About sixty stadia to the south of Sicyon was the small town of Titane: the road by which it was approached was too narrow for carriages; it crossed the Asopus twice, leaving the temple of Ceres and Proserpine to the left within the grove Pyræa, and twenty stadia beyond the grove and temple of the Furies. Titane, which stood on a lofty hill, was said to have been founded by Titan brother of the Sun, and contained a temple of Æsculapius adorned with several statues of great antiquity, and also a temple of Minerva. (Pausan. Corinth. 11.)

Pyræa lucus.

Below the summit of the mountain was an altar sacred to the winds, and towards the sea on the left a ruined temple of Juno. (Corinth. 12. Cf. Steph.

Byz. v. Τιτάνη.) The remains of Titane are situated, as sir W. Gell conceives, about thirty minutes to the south of the village of *Alopeki*, "where is a ruined Hellenic Castro, small, but curious. On the summit of the hill is a temple; and below this on a knoll a church with blocks: the ground has been much disturbed by earthquakes".

Geras or Deras is mentioned by Xenophon as a ^{Geras vel Deras.} Sicyonian fortress, taken by some Sicilian troops, who had been sent to the aid of the Corinthians against the Lacedæmonians by Dionysius the elder. (Hell. VII. 1, 11.) Strabo assigns to Sicyonia a river named Selleis, and a place called Ephyre. (VIII. p. 338.) ^{Selleis fl. Ephyre. Buphia.}

Buphia and Phœbia were two other small places ^{Phœbia.} dependent on Sicyon, as may be collected from Steph. Byz. vv. Βουφία et Φαιβία.

Between Sicyon and the neighbouring Achæan city of Pellene ran two small rivers named Elisson ^{Elisson fl.} and Sythas (Pausan. Corinth. 12. et Achaic. 27.) The ^{Sythas fl.} former is now *Melisso*, the latter *Xylo Castro*.

Pellene, as we learn from Pausanias and Strabo, ^{Pellene.} was situated on a lofty and precipitous hill about sixty stadia from the sea. From the nature of its situation the town was divided into two distinct parts. (Pausan. Achaic. 26. Strab. VIII. p. 386.) Its name was derived either from the Titan Pallas, or Pellen, an Argive who was son of Phorbas.

Ἀστέριος δὲ καὶ Ἀμφίων Ὑπερατίου υἱὲς
Πελλήνης ἀφίκανον Ἀχαιῶδες, ἣν ποτε Πέλλης
Πατροπάτωρ ἐπόλισσεν ἐπ' ὀφρύσιν Αἰγιαλοῖο.

APOLL. ARGON. I. 176.

Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο. IL. B. 574.

The Pellênians alone amongst the Achæans first

^u Itiner. of the Morea, p. 205.

aided the Lacedæmonians in the Peloponnesian war, though afterwards all the other states followed their example. (Thuc. II. 9.) They were often engaged in hostilities with their neighbours, the Phliasians and Sicyonians. (Xen. Hell. VII. 2, 11. VII. 5, 9.)

Pellene was celebrated for its manufacture of woollen cloaks, which were given as prizes to the riders at the gymnastic games held there in honour of Mercury :

καὶ ψυχρᾶν ὅπῳ' εὐδία-
νὸν φάρμακον αὐρᾶν

Πελλάνᾳ φέρε.

PIND. OLYMP. IX. 146.

(Cf. Schol. loc. cit. Strab. VIII. p. 386. Hesych. Πελληνικαὶ χλαῖναι.)

On the road leading to this town Pausanias notices the image of Mercury and a temple of Minerva, with a statue of the goddess, one of the earliest works of Phidias. Above this was a grove consecrated to Diana Sophista, and opposite to it a temple of Bacchus, where a festival called Lampteria was celebrated; games were likewise instituted at Pellene, called Theoxenia, in honour of Apollo Theoxenus, whose temple was in the vicinity of the last-mentioned edifice. Here was also another dedicated to Diana. The forum was adorned with a fountain or reservoir, to which water was conveyed from a distance. Close to this stood the public Gymnasium, containing the statue of Promachus, a celebrated Pellenian athlete, whose fame, however, as Pausanias affirms, was tarnished by his usurping sovereign power in his native city at the instigation of Alexander the Great. The same writer points out in the lesser town a temple of Ilithya, and below the Gymnasium a spot named Posidium, which, though deserted, was

accounted sacred to Neptune. The ruins of Pellene are to be seen not far from *Tricala*, as we are assured by sir W. Gell, who obtained his information from colonel Leake ^x.

About sixty stadia from the town was a place called Mysæum, where was a temple dedicated to the Mysian Ceres, surrounded with groves and fountains; here festivals were held which lasted seven days. At no great distance from thence might be seen a temple of Æsculapius; the spot on which it was erected was named Cyrus. (Achaic. 27.) Aristonautæ, the ^{Aristonautæ.} haven of Pellene, was sixty stadia from that town: it was so called from the Argonauts having touched there in the course of their voyage. (Achaic. 26.)

Olurus is noticed by Xenophon as a castle dependent on Pellene. It was taken on one occasion by the Arcadians, but was afterwards recovered by its original possessors. (Hell. VII. 4, 18. Cf. Steph. Byz. v. Ὀλουργος Plin. IV. 5.)

In the vicinity of Pellene were two ancient towns mentioned by Homer in his catalogue of the ships:

Οἳ δ' Ὑπερησίν τε, καὶ αἰπεινὴν Γονέεσσαν—

IL. B. 573.

But Pausanias affirms the real name of the latter to have been Donusa, which was a fortress formerly belonging to Sicyon. Pisistratus, or whoever compiled the poems of Homer, subsequently altered the reading to Gonoessa. (Achaic. 26.)

Hyperesia was the more ancient name of Ægira, ^{Hyperesia postea Ægira.} a city frequently mentioned by classical writers as one of the twelve states of Achaia. (Herod. I. 146.)

^x Itiner. of the Morea, p. 20. ΛΑΝΕΩΝ ΑΧΑΙΩΝ. Sestini. p. 48. c. 2.
The coins of Pellene are not uncommon; the legend is ΠΕΛ-

Strab. VIII. p. 386. Polyb. II. 41, 8.) Pausanias relates a story which accounts for its subsequent change of name. The Ionians, who had colonized the city, being attacked by a superior body of Sicyonians, collected a number of goats, and having tied fagots to their horns, set them on fire, when the enemy, conceiving the besieged to have received reinforcements, hastily withdrew. From these goats ἀπὸ τῶν αἰγῶν, Hyperesia took the name of Ægira, though its former appellation, as Pausanias remarks, never fell into total disuse. (Achaic. 26.)

During the Social war Ægira was surprised by a party of Ætolians, who would no doubt have made themselves masters of the town, but for the determined bravery of the inhabitants; these, gallantly facing their assailants, after a desperate conflict, succeeded in driving them from the walls of the city with great slaughter. (Polyb. IV. 57. et seq.)

The principal edifices of Ægira were a temple of Jupiter, with a statue of Pentelic marble by Euclidas an Athenian. Another of Diana, which was comparatively modern; one of Apollo, which was of the highest antiquity, and contained statues of Æsculapius, Serapis, and Isis, of Pentelic marble. The Ægiratæ worshipped also Venus Urania, and Syria. Ægira, as we learn from Polybius, was nearly opposite to Ænanthe in the country of the Locri Ozolæ, and near the sea of Corinth between Sicyon and Ægium. (IV. 57.) The port was about twelve stadia from the town, which was situated on an eminence. (Pausan. Achaic. 26. Strab. VIII. p. 386.) According to sir W. Gell, its ruins are to be seen on a woody hill above the spot now called *Bloubouki*. To the left are the ruins of the port, choaked with sand.

The black posts upon the two piers have occasioned the name of *Mauro Lithari*†.

Phelloe was a fortress, distant forty stadia from Phelloe. Ægira, in the mountains. (Pausan. Achaic. 26.) Its territory produced wine, and the oak forests around abounded with stags and wild boars. It was remarkable also for the number of its springs and fountains; the town contained a temple of Bacchus, and another of Diana. Sir W. Gell is inclined to place Phelloe near the village of *Zakoula*, "where there is a pass " through a chasm in the mountain, and at the top " of the pass on the right is a precipitous rock, on " which this castle may have been situated".

The Crius was a small stream falling into the sea, Crius fl. between Ægira and Pellene. (Pausan. Achaic. 27.)

To the west of Ægira was the river Crathis, Crathis fl. which descended from a mountain of the same name, on the borders of Arcadia. It was from this stream that the Italian Crathis, which flowed between Crotona and Sybaris, derived its appellation. (Herod. I. 146. Pausan. Achaic. 25. Strab. VIII. p. 386.) On the banks of the Achæan Crathis once stood the city of Ægæ, celebrated for the worship of Neptune as early as the days of Homer.

Οἱ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγᾶς δῶρ' ἀνάγουσι

Πολλὰ τε καὶ χαρίεντα.

Il. Θ. 203.

Ἰκετο δ' εἰς Αἰγᾶς, θῆι οἱ κλυτὰ δώματα' ἔασιν.

Od. E. 381.

Pindar also probably alludes to the same circumstance, when he says,

† Itiner. of the Morea, p. 13. There are autonomous coins of Ægira with the inscription ΑΙΓΙΡΑΤΑΝ: those which were

struck under the Achæan league have the epigraph ΑΙΓΙΡΑΤΑΝ. ΑΧΑΙΩΝ. Sestini, p. 47. c. 2.

‡ Itiner. of the Morea, p. 22.

Γαμβρόν Ποσειδάωνα πεί-
σαις· ὃς Αἰγᾶθεν ποτὶ κλειτὰν
Θαμὰ νίσσεται Ἰσθμὸν Δωρίαν.

NEM. V. 66.

But this is uncertain, for the Scholiast conceives that the passage refers rather to Ægæ in Eubœa. (Cf. Strab. VIII. p. 386.) In Strabo's time, Ægæ of Achaia had ceased to exist; the inhabitants having been removed to Ægira, when their territory was annexed to that of Ægium. (Strab. VIII. p. 386-87. Pausan. Achaic. 25.) About 30 stadia from the Crathis, now called *Acratha*, was a temple of Terra, surnamed Eurysternus. (Achaic. 25.)

Bura.

We now arrive at Bura, one of the twelve original Achæan cities, as we learn from Herodotus I. 146. (Cf. Polyb. II. 41, 8.) which stood formerly close to the sea, but having been destroyed, with the neighbouring town of Helice, by a terrible earthquake, the surviving inhabitants rebuilt it afterwards, about 40 stadia from the coast, and near the

Buraicus fl.

small river Buraïcus. (Pausan. Achaic. 25. Strab. VIII. p. 386. I. p. 59. Plin. II. 94.) Bura was situated on a hill, and contained temples of Ceres, Venus, Bacchus, and Lucina: the statues were by Euclidas of Athens. On the banks of the river Buraïcus was a cave consecrated to Hercules, and also the seat of an oracle, usually consulted by the throwing of dice. (Pausan. Achaic. 25.) For Buta we must read Bura in Diodorus. (Sic. XVIII. 787.) from whom we learn, that the town was taken by Demetrius Poliorcetes, in the war which he waged against Cassander. Sir W. Gell discovered the ruins of Bura close to the road from *Megastelia* to *Vositiza*, near a high summit connected with a lofty range of mountains. He observed the foundations

of four walls, once securing the pass between the city and the mountain, and he also explored the cave of Hercules Buraïcus, on the north side of the rock. The same intelligent traveller remarks, that the whole country exhibits strong marks of the violence of earthquakes ^a.

In the vicinity of Bura formerly stood Helice, ^{Helice.} one of the chief cities of Achaia, (Herod. I. 146.) and celebrated for the temple and worship of Neptune, thence surnamed Heliconius.

Οἱ δὲ τοῖς εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ' ἀνάγουσι.

IL. Θ. 203.

It was here that the general meeting of the Ionians was convened, whilst yet in the possession of Ægialus, and the festival, which then took place, is supposed to have resembled that of the Panionia, which they instituted afterwards in Asia Minor. (Pausan. Achaic. 24. Strab. VIII. p. 384.) A prodigious influx of the sea, caused by a violent earthquake, overwhelmed and completely destroyed Helice, two years before the battle of Leuctra, in the fourth year of the 101 Olympiad, or 373 B. C. The details of this catastrophe will be found in Pausanias and Ælian. Achaic. 24. (Hist. Anim. XI. 19.

It was said, that some vestiges of the submerged city were to be seen long after the terrible event had taken place :

Si quæras Helicen et Burin Achæidos urbes,
Invenies sub aquis, et adhuc ostendere nautæ
Inclinata solent cum mœnibus oppida mersis.

OVID. METAM. XV. 293.

Eratosthenes, as Strabo reports, beheld the site

^a Itiner. of the Morea, p. 11. and p. 7.

of this ancient town, and he was assured by mariners that the bronze statue of Neptune was still visible beneath the waters, holding an hippocampe or sea-horse in his hand, and that it formed a dangerous shoal for their vessels.

Heraclides of Pontus related, that this disaster, which took place in his time, occurred during the night; the town, and all that lay between it and the sea, a distance of twelve stadia, being inundated in an instant; 2000 workmen were afterwards sent by the Achæans to recover the dead bodies, but without success. The same writer affirmed, that this inundation was commonly attributed to divine vengeance, in consequence of the inhabitants of Helice having obstinately refused to deliver up the statue of Neptune and a model of the temple to the Ionians, at the request of the latter, after they had settled in Asia Minor. (ap. Strab. VIII. p. 385. Diod. Sic. XV. c. 49. Pausan. Achaic. 24. Ælian. Hist. An. XI. 19.) Seneca affirms, that Callisthenes the philosopher, who was put to death by order of Alexander, wrote a voluminous work on the destruction of Bura and Helice. (IX. 23. Cf. Aristot. de Mund. c. 4. Polyb. II. 41, 7.) Pausanias informs us, that there was still a small village of the same name, close to the sea, and forty stadia from Ægium. (Achaic. 24.)

Cerynea.

To the right of Helice, and on a hill at no great distance from it, was situated the town of Cerynea, said to have afforded a refuge to the inhabitants of Mycenæ, when their city had been taken and destroyed by the Argives; this accession of inhabitants added considerably to the power and importance of Cerynea, which was not originally one of the twelve Achæan cities, (Herod. I. 146.) though it became

so in the time of Polybius. (II. 41, 14.) Marcus of Cerynea is stated by that historian to have been the first prætor of the Achæan league. (II. 43, 2.) The only building noticed by Pausanias in this town is a temple of the Eumenides, built, as it is said, by Orestes. (Achaic. 25.) Strabo reports, that Cerynea was in his day dependent on the city of Ægium. (VIII. p. 387.^b) Near it flowed the river Cerynites, ^{Cerynites fl.} which took its rise in mount Cerynea, on the bor- ^{Cerynea mons.} ders of Arcadia. (Pausan. Achaic. 25.) If the Buræus, which also flowed from the same chain, is the river of *Calavrita*, as Dodwell supposed^c, it is difficult to identify the Cerynites with any known stream of modern Achaia. Theophrastus affirmed, that the wine of Cerynea possessed the property of causing abortion. (ap. Athen. I. 57.)

After crossing the Selinus, (Strab. VIII. p. 387. ^{Selinus.} Pausan. Achaic. 24.) which, though sometimes a rapid river, is generally only the dry bed of a torrent^d, we reach *Vostizza*, occupying the site of the ancient Ægium, where for a long time the general ^{Ægium.} states of Achaia held their assemblies, until a law was made by Philopœmen, by which each of the federal towns became in its turn the place of rendezvous. (Liv. XXXVIII. 7, 30. Cf. Polyb. II. 54, 3. IV. 7, 1. V. 1, 6.) According to Strabo, these meetings were convened near the town, in a spot called Ænarium, where was a grove consecrated to Jupiter. (VIII. p. 387. et p. 385.) Pausanias affirms, ^{Ænarium.}

^b It may be doubted whether the name of this ancient town ought not to be written *Κερυνία*, as most of the MSS. of Polybius and Strabo have it; some coins which are assigned to Ce-

rynia, exhibit the legend ΚΑ-
ΠΙΝΑΙΩΝ, but the reading is doubtful. Sestini. p. 48.

^c Class. Tour, II. p. 139.

^d Itiner. of the Morea, p. 10.

that in his time the Achæans still collected together at Ægium, as the Amphictyons did at Delphi and Thermopylæ. (Achaic. 24.) This town, as we learn from Diodorus, was besieged and taken by Demetrius Poliorcetes. (XVIII. 787.)

Ægium was adorned with several temples and other edifices, as may be seen from the description of Pausanias. Among these, the most remarkable were the temples of Lucina and of Æsculapius, in which that writer held a theological disputation with a Phœnician; also a temple of Minerva, with two statues of white marble; the grove and statue of Juno; the theatre, and near it a temple of Bacchus. The forum was decorated with the temenus of Jupiter Servator, and several statues of bronze; a temple of Diana, and another, appropriated to that goddess and to Apollo; also the monument of Talthybius, the Spartan herald. (Achaic. 23.) Towards the sea, temples were erected to Venus, Neptune, Proserpine, and Jupiter Homagyrus; the latter, was supposed to stand on the spot where Agamemnon convened all the chieftains of Greece before the Trojan expedition. In the same direction were to be seen the temple of Ceres Panachaia, a most copious and beautiful fountain, the temple of Salus, and the statues of Jupiter and Hercules, as youths, by Ageladas of Argos. (Achaic. 24.)

Vostizza, which occupies the site of this ancient city, is a town of some size, placed on a terrace above the shore, to which there is an ascent through a subterraneous passage cut in the rock: excepting some inconsiderable fragments of the Doric order, it contains but few vestiges of antiquity^c.

^c Gell's Itiner. of the Morea, p. 7. Chandler's Travels, t. II. c. 71.

Proceeding along the coast, we cross the river ^{Meganitas} Meganitas, now *Gaidouriari*, (Pausan. Achaic. 23.) on the banks of which, at a distance of 30 stadia from Ægium, stood Rhypæ, one of the twelve ^{Rhypæ.} Achæan cities, (Herod. I. 146.) but which was no longer inhabited in the time of Strabo, who states, that its territory had been divided between the Ægians and Pharians. The same writer remarks, that Æschylus applied to this town the name of "Ceraunian." It was the birthplace of Myscellus, founder of Crotona. (VIII. p. 387.) Thucydides mentions Rhypæ as belonging to Achaia, (VII. 34.) but Polybius omits it in his list of the twelve federal states of that province. (II. 41, 8.) Pausanias, who observed its ruins in his way to Ægium, reports that the inhabitants were removed by Augustus to Patræ. (Achaic. 18.^f et 24.)

Leuctrum was a small town dependent on Rhypæ, ^{Leuctrum.} (Strab. VIII. p. 387.) beyond which flowed the river Phœnix, (Pausan. Achaic. 24.) now *Salmenico*, and at its mouth was probably the haven Erineus, ^{Erineus portus.} assigned by Thucydides to Rhypæ, when speaking of a naval engagement which took place in its vicinity, between some Corinthian and Athenian galleys. (VII. 34.) Erineus was sixty stadia from Ægium. (Pausan. Achaic. 23.) The promontory of Drepanum derived its name from the fable of Saturn's scythe; (Pausan. Achaic. 23.) it is still known by that of *Drepano*; near this headland was the port Panor- ^{Drepanum promontorium.}

The coins of Ægium are numerous, both autonomous, federal, and imperial; the inscription is ΑΙΓΙΕΩΝ and ΑΙΓΙΩΝ. Sestin. p. 47. c. 1.

^f Sir W. Gell noticed some
VOL. III.

vestiges about an hour and a half from *Vostizza* towards *Patras*, which he supposed to be Rhypæ. Itiner. of the Morea, p. 5.

^g Itiner. of the Morea, p. 6.

F

- Panormus** mus, of which mention occurs in Thucydides's account of the naval engagements which took place near Naupactus. (II. 86. Plin. IV. 5.) Pausanias reckons 90 stadia between Erineus and Panormus. (Achaic. 23.) A little to the west of Drepanum was situated the more celebrated point of Rhium, surnamed Achaicum, to distinguish it from the Molycrian or Ætolian Rhium, on the opposite coast; and from which, it was separated by a narrow strait of seven stadia; (Thuc. II. 86.) according to Strabo, only five; he seems to identify it with Drepanum. (VIII. p. 335. Cf. Polyb. IV. 10, 4. et seq. V. 28, 3. Pausan. Achaic. 23.) The Turkish castle of the *Morea* now occupies the site of Rhium in Achaia^h.
- Boline.** Between Drepanum and Patræ Pausanias notices the town of Boline, which no longer existed in his time, (Achaic. 23. Steph. Byz. v. Βολινή.) and near it the river Bolinæus. Beyond flowed the Selemnus, and the fount Argyra, adjoining which were the ruins of a small town of the same name. (Achaic. 23.) Further on, the road traversed the torrent
- Bolinæus fl.** Charadrus; and within a short distance of Patræ
- Selemnus fl.** the little river Milichus, on whose banks stood the ruined temple of Diana Triclaria. (Achaic. 22. et 19.) Sir W. Gell crossed near *Patras* a river where the plain is about two miles wide, and the hills, called *Skata bouna*, approach the roadⁱ.
- Argyra fons et urbs.**
- Charadrus fl.**
- Milichus fl.**
- Patræ.** Patræ, which still retains its ancient appellation, is said to have been built on the site of three towns, called Aroe, Anthea, and Messatis, which had been founded by the Ionians when they were in possession of the country. On their expulsion by the

^h Itiner. of the Morea, p. 6. Chandler's Travels, t. II. ch. 72.

ⁱ Itiner. of the Morea, p. 6.

Achæans, the small towns above mentioned fell into the hands of Patreus, an illustrious chief of that people; who, uniting them into one city, called it by his name. (Pausan. Achaic. 18.) Patræ is enumerated by Herodotus among the twelve towns of Achaia. (I. 146. Thuc. II. 84. Cf. Polyb. II. 41, 8.) We are informed by Thucydides, that during the interval of peace which occurred in the Peloponnesian war, Alcibiades persuaded its inhabitants to build long walls down to the sea. (V. 53.) This was one of the first towns which renewed the federal system after the interval occasioned by the Macedonian domination throughout Greece. (Polyb. II. 41, 1.) Its maritime situation, opposite to the coast of Ætolia and Acarnania, rendered it a very advantageous port for communicating with these countries; and in the Social war Philip of Macedon frequently landed his troops there, in his expeditions into Peloponnesus. (Polyb. V. 2, 11. 3, 3. 28, 2. 101, 4.) Pausanias relates, that the inhabitants of Patræ were the only Achæans who afforded assistance to the Ætolians when invaded by the Gauls, in consideration of their ancient alliance with that people. (Achaic. 28.) The Patræans sustained such severe losses in the different engagements fought against the Romans during the Achæan war, that the few men who remained in the city determined to abandon it, and to reside in the surrounding villages and boroughs. (Pausan. Achaic. 18. Polyb. XL. 3, 4. et seq.) Patræ was however raised to its former flourishing condition after the battle of Actium by Augustus, who, in addition to its dispersed inhabitants, sent thither a large body of colonists chosen from his veteran soldiers, and granted to the city,

thus restored under his auspices, all the privileges usually conceded by the Romans to their colonies. Strabo affirms, that in his day it was a large and populous town, with a good harbour. (VIII. 387. Pausan. loc. cit.)

In the account of Patræ by Pausanias, the following buildings are enumerated. On the Acropolis, the temple of Diana Laphria, with a very ancient statue of the goddess, brought from Calydon, and presented to the Patræans by Augustus; he also describes at length the ceremonial observed in the annual sacrifice which was offered to the goddess; within the same peribolus, the temple of Minerva Panachaia; in the lower part of the city, that of Cybele; in the forum, the temple of Jupiter Olympius, with a statue of the god seated on a throne, and Minerva standing near him; beyond this edifice, an image of Juno; the temple and statue of Apollo; an image of Minerva, and the tomb of Patreus, the founder of the city; adjoining the forum was the Odeum, containing an admirable statue of Apollo; this building, according to Pausanias, was the most magnificent of the kind in Greece, with the exception of the one at Athens, erected by Herodes Atticus in honour of his wife Regilla; on the other side of the forum stood the temple of Diana Limnatis, and in the same peribolus those of Minerva and Æsculapius; near the theatre were to be seen the temples of Venus and Nemesis, both containing colossal statues of white marble; in the same quarter of the city was the temple of Bacchus, whose statue was brought from Calydon; towards the sea were to be seen the temples of Æsymnetes and Salus, and close to the port that of Neptune,

with a marble statue; contiguous to this edifice was a temple of Venus, and a brasen statue of Mars; also a temenus and sacred grove common to Apollo and Venus, with marble statues of those deities; beyond these stood a temple of Ceres, containing statues of that goddess, Proserpine, and Terra; in the front of which was a fountain, supposed to possess the wonderful property of predicting future events, more especially with regard to the termination of diseases; near the grove above mentioned, were two temples of Serapis, in one of which was the monument of Ægyptus the son of Belus; Pausanias concludes his description of Patræ by stating that the female population of the city was double that of the male, and adds, that as votaries of Venus they surpassed all other women. (Achaic. 21.) The same writer speaks of Mesatis as a small town ^{Mesatis.} or village still existing in the vicinity of Patræ.

Chandler describes *Patras* "as a considerable town at a distance from the sea, situated on the side of a hill, which has its summit crowned with a ruinous castle; a dry flat before it was once the port, which has been choked with mud. It has now, as in the time of Strabo, only an indifferent road for vessels^k." According to sir W. Gell, the remains of antiquity are few and insignificant, part of a Doric frieze, and a few small capitals of the Ionic and Corinthian orders are found in the streets." At the church of *St. Andrea* is the well mentioned by Pausanias as the oracular fountain of Ceres^l.

^k Travels t. II. ch. 71.

^l Itiner. of the Morea, p. 3.
There are numerous medals of

Patræ struck under the Roman emperors, from Augustus to Gordianus. A few autonomous

Panachai- Above Patræ rises a mountain, anciently called
cus mons. Panachaïcus, as we learn from Polybius, (V. 30, 4.)
 its modern name is *Voidia*^m.

Glaucus fl. Proceeding westward, we cross the river Glaucus,
 (Pausan. Achaic. 10.) now *Leuka*ⁿ, and, 80 stadia

Pirus fl. from Patræ, the *Camenitza*, anciently called Pirus,
 a considerable stream, on the left bank of which

Olenus. was seated Olenus, one of the most ancient Achæan
 towns. (Herod. I. 146. Pausan. Achaic. 18.) Poly-
 bius reports that this was the only one of the twelve
 cities which refused to accede to the confederation,
 upon its renewal after an interruption of some years.
 (II. 41, 7.) In Strabo's time it was deserted, the in-
 habitants, as Pausanias affirms, having retired to
 the surrounding villages of Peiræ and Euryteæ,
 when the territory of the forsaken town fell into
 the possession of the neighbouring people of Dyme.
 (Strab. VIII. p. 388. Pausan. loc. cit.)

Peiræ.
Euryteæ.

. θάτερος δ' ἀπ' Ὀλένου

Δύμης τε Βουραίοισιν ἡγεμῶν στρατοῦ. LYCORIUS. 589.

(Steph. Byz. v. Ὀλενος. Plin. IV. 5.) The ruins of
 Olenus are to be seen, as we are informed by sir
 W. Gell, on the left bank of the *Kaminitza*, near a
 khan, where there are some inscriptions. They
 consist of the foundations of the city walls, placed
 on the top of a natural bank, now shaded by oaks^o.

Pharæ. Pharæ, another of the twelve cities of Achaia,
 (Herod. I. 146. Polyb. II. 41, 8.) was situated
 higher up the bank of the river Pirus, about 70
 stadia from the sea, and 120 from Patræ. (Pau-

Greek coins have the inscrip-
 tion ΠΑΤΡΕ. and ΠΑΤΡΕΩΝ.
 Sestin. p. 48. c. 2.

^m Itiner. of the Morea, p. 5.

ⁿ Itiner. of the Morea, p. 23.

^o Itiner. of the Morea, p. 24.
 Dodwell, t. II. p. 310.

san. Achaic. 22. Strab. VIII. p. 388.) Pharæ, whose territory was exposed during the Social war to the frequent ravages of the Ætolians, on receiving no succour from the Achæan prætor, determined, as we learn from Polybius, no longer to furnish supplies for the service of the confederation. (IV. 6, 9. 7, 3. 60, 5. Cf. V. 94.) This city, which was afterwards annexed by Augustus to the colony of Patræ, (Pausan. Achaic. 22.) possessed an extensive forum, where was placed an image of Mercury, and near it an oracle of the god; also a fountain named Hama, consecrated to the same divinity. On the banks of the Pirus, called Pierus by the Pharæans, and sometimes Achelous, (Pausan. loc. cit. Strab. VIII. p. 342.) Pausanias observed a number of plane trees, remarkable from their age and size, many of their trunks were hollow, and so capacious, that persons might feast and recline within them. (Pausan. loc. cit.) The inhabitants of this city were named Pharæi, while those of the Messenian Pharæ were called Pharatæ or Phariatæ. (Strab. VIII. p. 388. Steph. Byz. v. Φαρᾶί.) The ruins of Pharæ in Achaia were observed by Dodwell on the left bank of the *Camenitza*^p.

Strabo mentions a fountain named Dirce in its territory. (VIII. p. 388.) Dyme, the last of the Achæan towns to the west, was situated about 40 ^{Dyme vel Dymæ.} stadia beyond the mouth of the Pirus. Pausanias states, that its more ancient name was Palea. (Achaic. 18.) Strabo is of opinion that the appellation of Dyme had reference to its western situation with regard to the other cities of the province; and adds, that it was originally called Stratos. (VIII. p.

^p Class. Tour, t. II. p. 310.

387.) The epithet of Cauconis, applied to this city by the poet Antimachus, would lead to the supposition that it was once occupied by the ancient Caucones.

Ὡς ἐπαπειλήτην ὥσπερ Καυκωνίδα Δύμην
'Επραθίτην παίδεσσιν Ἐπειῶν ἀρχεύοντες.

AP. SCHOL. LYCOPHR. 589.

(Cf. Strab. loc. cit.) Dymæ is mentioned as one of the twelve towns of Achaia, by Herodotus. (I. 146. Cf. Thuc. II. 84. Polyb. II. 41, 8.) In the revolutions to which the death of Alexander gave rise throughout Greece, this town fell into the hands of Alexander, son of Polysperchon, who tyrannically oppressed the inhabitants. These were unsuccessful in a first attempt to recover their liberty, but having obtained the aid of Aristodemus, general of Antigonus, they finally overpowered the partisans of Alexander, and thus regained their independence. (Diod. Sic. XVIII. 707.) Dyme, after this success, was one of the first among the Achæan cities to renew the ancient federative system. (Polyb. II. 41, 1. et 12.) Its territory, from being contiguous to Elis and Ætolia, was frequently laid waste, during the Social war, by the armies of those countries, then united against the Achæans. (Polyb. IV. 59. V. 17, 3.)

In the Macedonian war, Dyme was occupied for a short time by some Ætolian troops; but, on the approach of Philip of Macedon, these evacuated the place. (Liv. XXVII. 31.) Pausanias acquaints us, that when this monarch engaged in hostilities with the Achæans, after they had abandoned his cause in order to espouse that of the Romans, the Dymæans alone refused to turn their arms against him; which

generous conduct exposed them however to the resentment of that people, whose general, named Olympicus, having occupied the town, gave it up to pillage. It was afterwards annexed by Augustus to Patræ. (Pausan. Achaic. 17.) Strabo states, that a few years before this period Dyme had received a colony composed chiefly of pirates, whom Pompey had conquered, and established in different parts of the empire. (VIII. p. 388.) In the suburbs of the city Pausanias notices the tomb of Sostratus, a companion of Hercules, whose memory was much venerated by the inhabitants; and within its walls the temples of Minerva, and that of Cybele and Attes. (Achaic. 17.) Pliny styles Dyme a Roman colony. (IV. 5.) Sir W. Gell observed some vestiges of this ancient town about an hour's distance beyond *Palaio Achaia*, or Olenus^q.

Tichos, according to Polybius, was a strong fort-^{Tichos.} tress in the Dymæan territory, towards the promontory of Araxus; tradition assigned its foundation to Hercules. In the Social war it was taken by the Eleans, but recaptured by Philip. (IV. 59, 4. 83, 1.) I should be inclined to identify this strong hold with a Palaio Castro, pointed out by sir W. Gell on a rocky hill, somewhat more than an hour beyond Dyme, and near a *Metoki*^r.

Hecatombæum was another spot in this district^{Hecatombæum.} where the Achæans, commanded by Aratus, sustained a severe defeat in an engagement with the army of Cleomenes king of Sparta. (Polyb. II. 51, 3. Cf. Pausan. Achaic. 7.)

The river Larissus, now *Risso* or *Mana*, formed^{Larissus fl.}

^q Itiner. of the Morea, p. 25.
Dodwell, t. II. p. 314.

^r Itiner. of the Morea, p.
25.

Scollis
mons.

the separation between Achaia and Elis. (Pausan. Achaic. 17. Plin. IV. 5.) Strabo informs us that it flowed from mount Scollis, which Homer designates by the name of "Olenian rock." (VIII. p. 387.)

Ὅφρ' ἐπὶ Βουπρατίου πολυπύρου βήσαμεν ἵππους
Πίτρης τ' Ὀλενίης, καὶ Ἀλεισίου ἐνθα κολώνη
Κέκληται.

IL. A. 757.

The modern appellation is *Santa Meri*.

Pausanias notices a temple of the Larissæan Minerva near this stream, and states that Dyme was about forty stadia from its banks. (Achaic. 17.)

Teutheas
fl.

Two other small rivers are mentioned by Strabo as flowing through the territory of Dyme, the Teutheas and Caucon; these, after uniting their waters, fell into the Pirus, not far from that city.

Caucon fl.

The Caucon, according to the same writers, ran between Dyme and Tritæa, a neighbouring town of which we have yet to speak.

Teuthea.

Teuthea was a small place appertaining to the former city, where was a temple of Diana Nemidia. Strab. VIII. p. 342.

Tritæa.

Tritæa, the most inland of the twelve Achæan cities, (Herod. I. 46. Pausan. Achaic. 22.) was said to have been founded by Callidas, who came from Cumæ in Italy, or, according to other accounts, by Menalippus, son of Mars and Tritæa. It was one of the four towns which renewed their ancient confederation. (Polyb. II. 41, 12. IV. 6, 9. 59.) At a later period, Tritæa was made dependent on Patræ, by order of Augustus. (Achaic. 22.) Pausanias notices in this town temples of the great gods, and of Minerva; he also describes a beautiful monument without the walls, sculptured in white marble, and adorned with paintings by Nicias. This city was

distant 120 stadia from Pharæ. (Pausan. loc. cit. Strab. VIII. p. 386. Steph. Byz. v. Τριταία.) Its remains are generally supposed to correspond with those observed by modern travellers at *Goumenitza*, where there is a *Palaio Castro*. These ruins, which are very extensive, are sometimes called *St. Andrea*, from a church dedicated to that apostle in the immediate vicinity^s.

Leontium is ranked by Polybius among the twelve Leontium. original Achæan cities, though mention of it occurs in no other writer. (II. 41, 8.) We collect further from this historian, that it was situated between Pharæ and Elis, since Euripidas, the Elean general, after ravaging the territory of the former city, is said to have retired to Leontium. (V. 94, 5. Cf. XXVI. 1, 8.) The ruins of this town should therefore be sought near mount Scollis, and to the south-west of Pharæ, probably at *Gifto Castro* or *Portes*.

According to Stephanus, Byz. (v. Σκόλλις.) there Scollis. was an Achæan town named Scollis; and in Lapiè's map its ruins are laid down at *Colonnes*, a little below the monastery of *Maritza*; but these more probably belong to Leontium.

I shall conclude this section with a list of some few Achæan towns, to which no position can be assigned in the topographical tour of the province.

Anace, a town of Achaia. (Steph. Byz. v. Ἀνάκη.) Anace.
 Aschium. (ibid. v. Ἀσχειον.)—Thrius, which stood Aschium.
 near Patræ. (ibid. v. Θριοῦς.)—Pella. (ibid. v. Πέλλα.) Thrius.
 —Politea. (ibid. v. Πολιτεία.)—Tarne. (ibid. v. Τάρνη.) Pella.
 —Tenium. (ibid. v. Τήνειον.)—Tromilia was an A- Politea.
 chæan town, famous for its cheese of goats' milk, Tarne.
Tenium.
Tromilia.

^s Gell's Itiner. of the Morea, p. 135.

according to Simonides, whose verses are quoted by Athenæus. (XIV. 76.)

Ἐνταῦθα μέντοι τυρὸς ἐξ Ἀχαΐας
Τρομίλιος θαυμαστός, ὃν κατήγαγον.

Scyros.

Diodorus Siculus informs us that Scyros was an Achæan town taken by Demetrius Poliorcetes, together with Bura; but, as no such place is known to have existed in the province, Wesseling conjectured that the passage must refer to Sciros, a town of Arcadia; (Steph. Byz. v. Σκίρος.) but that was on the borders of Laconia, and cannot therefore reasonably be connected with Bura. I should rather suppose the name of Scyros to be corrupt, and that we ought to read Olurus. (Diod. Sic. XVIII. 787.) In Thucydides mention is twice made of Achæa (Ἀχαΐα,) as having been taken by the Athenians before the Peloponnesian war, but restored in the first treaty concluded after its commencement. (I. 115. IV. 32.) I conceive it to be a town, from its being named in conjunction with places of that description; and it is hardly possible to imagine, that, if the country itself had been meant, the historian would in so cursory a manner have alluded to the occupation of a Peloponnesian province by the Athenians. There seems to be no variation in the MSS. and as the name occurs twice, the supposition of an error is less admissible. Plutarch however, in his life of Pericles, seems to have understood it of the country.

Scioessa
mons.

Pliny states that there were nine mountains in Achaia, of which Scioessa was the most celebrated. (IV. 5.)

SECTION XVII

ELIS.

Origin and history of the Eleans—Division of the province into Elis properly so called—Pisatis and Triphylia—Topography of these several districts.

AT the period of the Peloponnesian war, the name of Elis was applied to the whole of that north-western portion of the peninsula situated between the rivers Larissus and Neda, which served to separate it from Achaia and Messenia. (Strab. VIII. p. 336.) But in earlier times, this tract of country was divided into several districts or principalities, each occupied by a separate clan or people.

Of these the Caucones were probably the most ancient, and also the most widely disseminated, since we find them occupying both extremities of the province, and extending even into Achaia. (Strab. VIII. p. 342.) Strabo affirms, that according to some authors, the whole of Elis once bore the name of Cauconia. (VIII. p. 345.) Next to these were the Epei, who are placed by Homer in the northern part of the province, and next to Achaia :

Ἡ δὲ Φεράς ἐπέβαλλεν, ἐπειγομένη Διὸς οὔρω,
Ἡδὲ παρ' Ἡλίδα δίκην, θῆι κρατέουσιν Ἑπειοί.

ODYSS. O. 296.

Pausanias, who seems to have regarded them as indigenous, derives their name from Epeus son of En-

dymion, one of the earliest sovereigns of the country; on his death his brother Ætolus succeeded to the crown; but, as he was shortly after forced to fly his country for an involuntary crime, the sovereignty devolved on Eleus, descended also from Endymion, and who gave his name to the Elean people. (Eliac. I. 1.) The former appellation still however continued to predominate, as we may infer from the poems of Homer, who mentions Elis as a district of the Epei, without ever naming the Elei. Strabo also states that Elis did not become the capital of the country till after the Persian war, at which period it was formed into a city by the union of several smaller towns. (VIII. p. 337.) Prior to the siege of Troy the Epei are said to have been greatly reduced by their wars with Hercules, who conquered Augeas their king, and the Pylians commanded by Nestor. They subsequently however acquired a great accession of strength by the influx of a large colony from Ætolia, under the conduct of Oxylus^a, and their numbers were further increased by a considerable detachment of the Dorians and Heraclidæ. (Strab. VIII. p. 354. Pausan. Eliac. I. 3.)

Iphitus descended from Oxylus, and a cotemporary of Lycurgus, reestablished the Olympic games, which, though instituted, as it was said, by Hercules, had been interrupted for several years. (Pausan. Eliac. I. 4.) The Pisatæ having remained masters of the city of Olympia from the first celebration of the festival, long disputed its possession with the Eleans, but they were finally conquered, when the

^a For an account of the various traditions respecting this chief see Pausanias, Eliac. I. 4.

temple and presidency of the games fell into the hands of their rivals. The preponderance obtained by the latter is chiefly attributable to the assistance they derived from Sparta, in return for the aid afforded to that power in the Messenian war. From this period we may date the ascendancy of Elis over all the other surrounding districts hitherto independent. It now comprised not only the country of the Epei and Caucones, which might be termed Elis Propria, but the territories of Pisa and Olympia, forming the ancient kingdom of Pelops, and the whole of Triphylia, which, according to Strabo's view of the Homeric geography, constituted the greater part of Nestor's dominions. (Strab. VIII. p. 355.) The Eleans were present in all the engagements fought against the Persians, and in the Peloponnesian war zealously adhered to the Spartan confederacy until the conclusion of the treaty after the battle of Amphipolis, when an open rupture took place between this people and the Lacedæmonians, in consequence of protection and countenance afforded by the latter to the inhabitants of Lepreum, who had revolted from them. (Thuc. V. 31.) Such was the resentment of the Eleans on this occasion, that they imposed a heavy fine on the Lacedæmonians, and prohibited their taking part in the Olympic games. They also made war upon Sparta in conjunction with the Mantineans, Argives, and Athenians, and it was not till after the unsuccessful battle of Mantinea that this confederacy was dissolved. (Thuc. V. 81.) The Lacedæmonians, on the other hand, revenged those injuries by frequent incursions into the territory of Elis, the fertility of which presented an alluring prospect of booty to an invading army. They

were beaten however at Olympia, under the command of Agis; (Xen. Hell. III. 2, 16. Pausan. Eliac. I. 4;) and again repulsed before the city of Elis, whither they had advanced under Pausanias in the third year of the 94th Olympiad. (Diod. Sic. XIV. 404.) At length the Eleans, wearied with the continual incursions to which their country was exposed, since it furnished entire subsistence to the army of the enemy, gladly sued for peace, and renewed their ancient alliance with Sparta. (Xen. Hell. III. 2. Pausan. loc. cit.) Not long after, however, we find them again in arms, together with the Bœotians and Argives, against that power. (Hell. VII. 2.) At the battle of Mantinea, they once more fought under the Spartan banners, jealousy of the rising ascendancy obtained by the Thebans having led them to abandon their interests. (Hell. VII. 5, 1.)

Pausanias writes, that, when Philip acquired the dominion of Greece, the Eleans, who had suffered much from civil dissensions, joined the Macedonian alliance, but refused to fight against the Athenians and Thebans at Chæronea, and on the death of Alexander they united their arms with those of the other confederates, who carried on the war of Lamia against Antipater and the other commanders of the Macedonian forces. Some years after Aristotimus son of Damaretus, through the assistance of Antigonus Gonatas, usurped the sovereignty of Elis, but, a conspiracy having been formed against him, he was slain at the altar of Jupiter Servator, where he had fled for refuge. (Eliac. I. 4, 5.)

During the Social war the Elæans were the firmest allies of the Ætolians in the Peloponnesus, and though they were on more than one occasion basely

deserted by that people, and sustained heavy losses in the field, as well as from the devastation of their territory, and the capture of their towns, they could not be induced to desert their cause and join the Achæan league. (Polyb. IV. 5. et seq. 59—68. IV. 71—84. V. 17. et seq.) These events, described by Polybius, are the last in which the Eleans are mentioned as an independent people; for though they do not appear to have taken any part in the Achæan war, they were included with the rest of Peloponnesus in the general decree, by which the whole of Greece was annexed to the Roman empire.

Elis was by far the most fertile and populous district of Peloponnesus, and its inhabitants are described as fond of agriculture and rural pursuits. (Polyb. IV. 73.) It is remarked by Pausanias, that Elis was the only part of Greece in which the byssus was known to grow. Another extraordinary circumstance relative to this province was, that no mules were engendered in it, though they abounded in the adjoining countries. This phenomenon had been noticed before by Herodotus, who reports that it was looked upon as resulting from the curse of Heaven. (Pausan. Eliac. I. 5. Herod. IV. 30.)

In the following description of Elis, we shall consider that province under the three divisions of Elis Propria, Pisatis, and Triphylia, which will be treated of in the order in which they are here named, being also that of their relative situation in the map of Greece. It was stated in the last section, that the river Larissus formed the natural boundary between the two states of Elis and Achaia. But the promontory of Araxus, which was anciently their common limit, (Pausan. Eliac. II. 26.) is assigned by Strabo

Buprasium.

and Polybius to Elis, though on the right bank of the Larissus. (Strab. VIII. p. 337. Polyb. IV. 59, 4. 65, 10. Plin. IV. 5. Agathem. I. 5.) It is now called Cape *Papas*. The first town on the Elean side from that stream is the ancient Buprasium, often mentioned by Homer as one of the chief cities of the Epeans.

Οἱ δ' ἄρα Βουπρασίων τε καὶ Ἥλιδα διὰν ἔναιον,
 Ὅσσον ἐφ' Ὑρμίνῃ, καὶ Μύρσινοσ ἐσχατώσα.

IL. B. 615.

Ὅφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους,
 Πέτρης τ' Ὠλενίης, καὶ Ἀλυσίου ἐνθα κολώνῃ
 κέκληται.

IL. A. 755.

Εἴθ' ὥς ἡβώοιμι, βίῃ τέ μοι ἔμπεδος εἴη,
 Ὡς ὅπότε κρείοντ' Ἀμαρυγκέα θάπτον Ἑπείοι
 Βουπρασίῳ, παῖδες δ' ἔθεσαν βασιλῆος ἄεθλα.

IL. Ψ. 629.

Theocritus leads us to suppose its territory was productive of wine, and abounded in rich pastures.

Οὐ πᾶσαι βόσκονται ἴαν βόσιν, οὐθ' ἓνα χῶρον
 Ἄλλ' αἱ μὲν ῥα νέμονται ἐπ' ὄχθαις ἄμφ' Ἑλισσούντος,
 Αἱ δ' ἱερὸν θείοιο παρὰ ῥόον Ἀλφειοῖο,
 Αἱ δ' ἐπὶ Βουπρασίου πολυβότρυς.

IDYLL. XXV. 8.

Larissa.

Buprasium had ceased to exist in the time of Strabo, but the name was still attached to a district situated on the left bank of the Larissus, and on the road leading from Dyme to Elis. (VIII. p. 340.) This seems to answer to what is now called the plain of *Bakouma*. It may be remarked here, that Xenophon notices a spot named Larissa on the confines of Elis and Achaia. (Hell. III. 2, 17.)

Myrsinus.

Myrsinus, classed by Homer among the Epean towns, subsequently changed its name, as Strabo re-

ports, to Myrtuntium. It was about seventy stadia from Elis, on the road from thence to Dyme and near the sea. (VIII. p. 341.) The ruins of this ancient town probably correspond with the vestiges of high antiquity observed by sir W. Gell near the village of *Kaloteichos*, on the road from *Kapeletti* to *Palaiopolis*^b.

The Epean town of Hyrmine, mentioned also by Homer, had disappeared, as we are informed by Strabo; but there was an elevated promontory of that name near the port of Cyllene, which served to mark its position. (Strab. VIII. p. 341. Plin. IV. 5.) This headland is now called Cape *Chiarenza*. Cyl-Cyllene. lene, the haven of Elis, was situated 120 stadia from that town, and to the west of Cape Araxus. (Strab. VIII. p. 337.) Pausanias, who agrees with Strabo in regard to the above distance, is not however correct in affirming that Cyllene looked towards Sicily; for in that case it must have stood on the western, instead of the northern coast of Elis; whereas all accounts concur in fixing its site between the two promontories of Araxus and Chelonatas on the shore facing the north. Pausanias perhaps only meant to state, that this was the usual place of embarkation for those who sailed from Peloponnesus to Sicily and Italy. (Eliac. II. 26.) Cyllene is incidentally mentioned by Homer as an Epean town:

Πουλυδάμας δ' Ὀτρυν Κυλλήνιον ἐξενάριξεν,
Φυλείδω ἔταρον, μεγαθύμων ἄρχον Ἑπειῶν.

IL. O. 518.

From Thucydides we learn, that its arsenal was burnt by the Corcyreans before the commencement of the Peloponnesian war, in consequence of the

^b Itiner. of the Morea, p. 31. Dodwell, t. II. p. 315.

Eleans having furnished some ships to the Corinthians. (I. 30.) The same writer mentions Cyllene as a station of the Peloponnesian fleet, whilst the Athenian squadron lay off Naupactus. (II. 84.)

Alcibiades landed here from Thurii after his escape from the vessel destined to convey him from Sicily to Athens, there to be tried on a charge of sacrilege. (Thuc. VI. 89.) Cyllene was besieged by Alexander son of Polysperchon, who entered into an alliance with Cassander, on condition that he should reign in Peloponnesus, but the siege was shortly raised by Aristodemus, general of Antigonos. (Diod. Sic. XVIII. 706.) In the Social war it was fortified by the Eleans, who apprehended an attack on the part of Philip king of Macedon. (Polyb. V. 3, 1. Cf. Liv. XXVII. 32. Steph. Byz. v. Κυλλήνη.) Strabo speaks of Cyllene as an inconsiderable town, in which was a celebrated ivory statue of Æsculapius by Colotes. (VIII. p. 337.) This splendid work had probably been removed before Pausanias made the tour of Elis, since he mentions the temple of Æsculapius without alluding to the statue. (Eliac. II. 26.) He also informs us, that at an early period Cyllene was the emporium to which the Arcadians conveyed the goods which they disposed of to the merchants of Ægina; (Arcad. 5.) and elsewhere states that its name was derived from an Arcadian chief. (Eliac. II. 26.) Dionysius Periegetes indeed affirms, that it was the port from which the Pelasgi sailed on their expeditions into Italy:

..... ἐπὶ δὲ σφισι φῦλα Πελασγῶν,
οἳ ποτὲ Κυλλήνηθεν ἐφ' ἐσπερίην ἄλλα βάντες
αὐτόθι νήσαντο σὺν ἀνδράσι Τυρρηνοῖσι.

v. 347.

The ruins of Cyllene have generally been looked

upon as corresponding with some slight remains of antiquity visible at *Chiarenza*, once a flourishing town under the domination of the Venetians, to the south east of Cape *Tornese*^c. But the distance between this place and *Palaiopoli*, or Elis, does not agree with that assigned by Strabo and Pausanias, being considerably more than 120 stadia according to the best modern maps. I should therefore be disposed to seek for the remains of this ancient port near *Lechena*, where the bay, advancing more inland to the south-east, brings the shore much nearer to the ancient site of Elis. This part of the coast does not appear to have been examined by travellers.^d In Lapie's Map, the vestiges of Cyllene are laid down quite on the other side of the bay, not far from the village of *Manolada*, and near some sea marshes called *Nerovitza*.

Beyond Cyllene was the promontory Chelonatas, ^{Chelonatas promontorium.} which forms the extreme point of Peloponnesus towards the north-west. (Strab. VIII. p. 338. Plin. IV. 5.) It is now called *Cape Tornese*. Strabo reckons eighty stadia from thence to Cephallenia, but the distance is certainly more considerable. The same geographer places in its vicinity the river He-^{Helisson fl.} lissou or Helissa, noticed also by Theocritus.

Ἄλλ' αἱ μὲν βα' νέμονται ἐπ' ὄχθαις ἀμφ' Ἑλισσούντος,
Αἱ δ' ἱερὸν θέσιοιο παρὰ ῥόον Ἀλφειοῖο.

IDYLL. XXV. 9.

This is probably the small stream that empties itself into the bay of Cyllene, the Cyllenicus sinus of ^{Cyllenicus sinus.} Pliny (V. 5.) near *Lechina* and the village *Alasina*,

^c Chandler's Travels, t. II. ch. 73.

^d Sir W. Gell left Lechiana

at some distance on his right. Itiner. of the Morea, p. 31.

which latter preserves some trace of the ancient name^c.

Beyond the promontory of Chelonatas, the coast of Elis takes a southerly direction, soon after which
 Peneus fl. the river Peneus, now *Igliaco*, discharges its waters into the sea; modern travellers describe it as a broad and rapid stream^f. The city of Elis was situated in the upper part of its course. (Strab. VIII. p. 337, 338.)
 Selleis fl. Near the mouth of the river Selleis, which according to Strabo had its source in mount Pholoe, and fell into the sea below the Peneus, stood Ephyre,
 Ephyre. which disputed with the city of the same name in Thesprotia the honour of being mentioned in the poems of Homer. As this point has been already discussed in the section relating to Epirus, it will not be necessary to recur to it in this place. I shall only observe, that Homer probably alludes to both towns; and that whenever the mention of Ephyre is coupled with that of the Selleis, we may suppose him to refer to the Elean city; while, on the other hand, in those passages where no such connexion is apparent, the Thesprotian town is signified. Under this limitation, the Ephyre of Elis can only lay claim to two citations in the Iliad:

Τὴν ἄγετ' ἐξ Ἐφύρης ποταμοῦ ἄπο Σελλήεντος.

IL. B. 659.

..... πυκινὸς δέ οἱ ἦρκεσε θώρηξ,
 Τὸν ῥ' ἐφόρες γυάλοισιν ἀρηρότα· τὸν ποτε Φυλεὺς
 Ἦγαγεν ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος.

IL. O. 530.

Ἐνοε vel
 Βαονοα.

Strabo informs us, that Ephyre was thought by some to be the same town as Ἐνοε, otherwise called Βοε-

^c Lapie's Map of Greece.

^f Itiner. of the Morea, p. 32.

onoa, seated near the sea on the road leading from Elis to the coast, and 120 stadia from that city. (VIII. p. 338. Steph. Byz. v. Ἐφυρα.) The Selleis is probably the small river of *Alepochori* which falls into the sea between *Catacolo Castro* and *Pyrgo* ε.

In the same vicinity, the promontory of *Scaphidia* ^{Pheia promontorium.} answers to the Cape Pheia of Strabo. (VIII. p. 342.)

Close to this point was a small town named also ^{Pheia urbs.} Pheia, which Homer places on the banks of the river Iardanus.

..... ὡς ὅτ' ἐπ' ὠκυρόφῳ Κελάδοντι μάχοντο
'Αγρόμενοι Πύλιοί τε καὶ Ἀρχάδες ἐγγεσίμωροι;
Φειᾶς παρ τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα.

IL. H. 133.

In another passage he calls it Phæræ.

Ἡ δὲ Φεράς ἐπέβαλλεν, ἐπειγομένη Διὸς οὔρεφ.

ODYSS. O. 296.

But Strabo, who quotes this verse, reads Φεᾶς ἐπέβαλλεν. (VIII. p. 351.) And the Venetian Scholiast, Φεαῖς^h. Thucydides reports that Pheia was taken in the Peloponnesian war by some Athenian forces which had landed on the coast. (II. 25.) The vestiges observed by Dodwell on the site called *Pundico Castro* probably belong to this fortressⁱ. The Iardanus ^{Iardanus fl.} is one of the numerous rivulets which enter the sea, to the north of that spot; perhaps it is the same called *Cardamo* in Lapie's map. Beyond cape Pheia was a promontory named Ichthys, described ^{Ichthys promontorium.} by Strabo as extending far to the west, like the point of Chelonatas; but there is evidently an error in the geographer's statement of the distance between

^ε See Lapie's Map of Greece. III. p. 178.

^h See the note to this passage in the French Strabo, t. ⁱ Class. Tour, t. II. p. 322.

Ichthys and Cephallenia, which is much more than 120 stadia. Strabo no doubt meant to say Zacynthus, which is nearly opposite to the headland in question. Cape Ichthys is noticed also by Thucydides. (II. 25. Xenophon. Hell. VI. 2, 19. Pliny IV. 5. and Ptolemy p. 89.) This long and narrow headland is named in modern maps *Catacolo*.

Elis civitas. The city of Elis, as we learn from Strabo, was seated on the Peneus at the distance of 120 stadia from the sea. It was, like many other towns of Greece, at first composed of several detached villages, which, being united after the Persian war, formed one considerable city. It always however remained without walls; as it was deemed sacred, and under the immediate protection of the god whose festival was there solemnized. Hence in early times, according to Ephorus, those troops which were obliged to traverse this country delivered up their arms on entering it, and received them again upon quitting the frontier. (ap. Strab. p. 357—8. Cf. Xen. Hell. III. 2, 20.) But this primitive state of things was not of long duration; for we subsequently find the Elean territory as little respected as any other Grecian state by the powers at war with that republic: still the peace and tranquillity thus enjoyed for a time by the Eleans, together with the vast concourse of persons attracted by the solemnization of the Olympic games, greatly contributed to the prosperity and opulence of their city. We may form an estimate of its extent and beauty from Pausanias's description of the state in which he beheld it, though at that time it had lost much of its former wealth and prosperity.

He begins his account of the city with the old Gymnasium, in which athlets were trained and exer-

cised before they were permitted to contend for the prizes at Olympia. The whole peribolus was named Xystus; its interior was divided into several compartments allotted to the different games, and adorned with rows of plane trees and several altars. Attached to it was another smaller gymnasium, where wrestlers alone were allowed to exercise. There was yet a third building of the same description assigned to adult combatants, which was decorated with various statues; and contained the senate-house of the Eleans, called Lalichmium from the name of the individual by whom it was erected. This edifice was also used for the recital of various compositions and orations. Xenophon speaks of the beauty of these gymnasia, (Hell. III. 2, 20.) which were situated apparently on the banks of the Peneus. (Strab. VIII. p. 337.) They communicated with the public baths by a street called Σιωπή, or Silence, which passed by the temple of Diana Philomirax, or the friend of youths. Two other streets led to the forum and the Hellanodicæon, or hall of the Hellanodicæ, or judges who presided over the games. The forum was surrounded, after the ancient manner, with porticoes intersected at intervals by different streets. The southern portico, which was of the Doric order, was the usual resort of the Hellanodicæ, but their lodgings were in the Hellanodicæon, where they resided for ten consecutive months, in order to be thoroughly instructed by the Nomophylaces in all the duties of their office. Another portico of the forum was called the stoa of the Corcyreans from its having been erected out of the tenth of some spoils taken from that people; this also was of Doric architecture, with a double row of columns, and a partition-

wall running between them. In the open part of the forum stood a temple of Apollo Acesius, statues of Sol and Luna, a temple of the Graces, another of Silenus, and the monument of Oxylus. Contiguous to these, but without the forum, was an ancient building in a ruinous state, formerly dedicated to the Roman emperors, and surrounded with porticoes and columns. Behind the Corcyraean portico were the temple and temenus of Venus Urania, with the statue of gold and ivory, the work of Phidias; on the wall surrounding the temenus was placed a brassen figure of Venus Pandemos seated on a he-goat by Scopas. The temple and temenus of Pluto opened one day in the year to the priest only, thereby signifying that the descent to the grave takes place but once. Pausanias notices also a temple consecrated to Fortune, and a chapel to the preserving deity of the city. Between the Agora and a building named Menium^k was the ancient theatre, and adjoining it a temple of Bacchus, which deity was especially venerated by the Eleans.

Thyia.
Petra.

The citadel contained a temple of Minerva with a chryselephantine statue, said to be by Phidias. (Pausan. Eliac. II. 23. et seq.) Near the city was a spot named Thyia, where a festival was held in honour of Bacchus. (Eliac. II. 26.) Petra in the suburbs contained the tomb of Pyrrho the sophist. (Eliac. II. 24.)

The remains of Elis are now called *Palæopoli*, but they are inconsiderable, neither are they interesting from their state of preservation. Chandler

^k Some suppose it to be a temple of Luna, others a river, either a branch of the Peneus, or that river itself. See the note of Siebelis to the passage. (Eliac. II. 26.)

remarks, "that its structures seem to have been raised with materials far less elegant and durable than the produce of the Ionian and Attic quarries. The ruins are of brick, consisting of pieces of ordinary wall, and an octagon building with niches, which, it is supposed, was the temple, with a circular peristyle. These stand detached from each other, ranging in a vale southward from the wide bed of the Peneus, which by the margin has several large stones, perhaps relics of the gymnasium. The citadel was on a hill, which has on the top some remnants of wall¹."

Gastouni, a considerable town near the mouth of the Peneus, occupies perhaps the site of Coryne, an ancient place apparently in this direction, according to Ptolemy, by whom it is alone mentioned. (p. 90.)

About eighty stadia to the east of Elis was the ancient city of Pylos, which disputed with two other towns of the same name the honour of being the capital of Nestor's dominions; these were Pylos of Triphylia and the Messenian Pylus, of which we have yet to speak; this somewhat interesting question in the Homeric geography will, however, be more fairly discussed when we are better acquainted with the situations and bearings of these several towns. I shall only here observe that Pausanias admits the claim of the Elian Pylos to be recognised in this passage of the *Iliad*,

. γένος δ' ἦν ἐκ ποταμοῖο
'Αλφειοῦ, ὅστ' εὐρὺν ῥέει Πυλίων διὰ γαίης. E. 545.

¹ Travels, t. II. ch. 74. Dodwell, t. II. p. 316. Gell's Itin. of the Morea, p. 32. The coins of Elis are numerous. The epi-

graph in those which are most ancient is ΦΑΛΕΙΩΝ. Sestini. p. 49. c. 1.

from its proximity to the Alpheus. (Eliac. II. 22.) Strabo, however, strongly urges the same circumstance in favour of the Triphylian town. (VIII. p. 350.)

Pausanias writes that the Eleian city was originally founded by Pylus, son of Cleson, king of Megara; but that, having been destroyed by Hercules, it was afterwards restored by the Eleans. (Eliac. II. 22. Xen. Hell. VII. 4, 16.) Diodorus says that in the expedition of the Lacedæmonians against Elis, under their king Pausanias, they encamped close to Pylos, of which they made themselves masters. (XIV. 404.) He also states that it was seventy stadia from Elis; but Pausanias reckons eighty. Pliny places it at a distance of twelve miles from Olympia. This town was deserted and in ruins when Pausanias made the tour of Elis. We collect from Strabo that Pylos was at the foot of mount Pholoe, and between the heads^m of the rivers Peneus and Selleis. (VIII. p. 339.) This site agrees sufficiently with a spot named *Portes*, where there are vestiges of antiquity under mount *Mauro bouni*, which must be the Pholoe of the ancientsⁿ, Near Pylos flowed the Ladon, a small stream that discharged itself into the Peneus. (Pausan. loc. cit.) In modern maps it is called *Derviche* or *Tchelibér*.
 Not far from thence we must place Thalamæ, a fortress situated apparently between Elis and Pylos. (Xen. Hell. VII. 4, 26.) It was taken by Philip, king of Macedon, in the Social war, and furnished abundant supplies for his army. (Polyb. IV. 75, 2.

Pholoe
mons.
Ladon fl.

Thalamæ.

^m ἑκβαλῆς should mean here the source, not the mouth of the river, as it is translated in

the French Strabo.

ⁿ Itiner. of the Morea, p. 30.

84, 2.) The Elean territory was conterminous with Arcadia to the east, the river Erimanthus being the boundary by which they were separated. (Pausan. Eliac. II. 21. Strab. VIII. p. 357.) The whole of this border tract, from its mountainous character, was named Acrorea. (Xen. Hell. III. 2, 21. VII. 4, 14. ^{Acrorea regio.} Diod. Sic. XIV. 404.) It contained several towns, as we learn from the historians above cited. Of these Lasion is said to have once belonged to the ^{Lasion.} Arcadians, and was therefore subsequently claimed by that people. (Xen. Hell. VII. 4, 12. Diod. Sic. XIV. 404. XV. 497.) It was captured by Philip in the Social war, and given up to the Achæans. (Polyb. IV. 72, 7. et seq.) In its vicinity, Polybius places Pyrgos, another fortress taken also by the ^{Pyrgos.} Macedonians; the surrounding territory was called Perippia. (V. 102, 6. Cf. Liv. XXVII. 32.) ^{Perippia.}

Alium, Eupagium, Opus, and Thræstus were ^{Alium. Eupagium. Opus. Thræstus vel Thraustus.} Acrorean towns taken by the Spartans when they invaded Elis under Pausanias. (Diod. Sic. XIV. 404.) Xenophon, who notices the latter, calls it Thraustus. (Hell. VII. 4, 14. Cf. Steph. Byz. v. Ὀπρεῖς et Ἀκρόρειοι.) As this secluded district has never been explored by modern travellers, we are entirely destitute of information as to the sites of these obscure towns.

PISATIS

Was that part of the Elean territory through which flowed the Alpheus after its junction with the Erymanthus. This beautiful and celebrated country derived its name from Pisa, the city of Œnomaus ^{Pisa.} and Pelops, and which formerly disputed with Elis the presidency of the Olympic games. Tradition

assigned its foundation to Pisis, grandson of Æolus. (Pausan. Eliac. II. 22.) but, as no trace of it remained, its very existence has been questioned in later ages, as we are informed by Strabo, some affirming there was only a fountain of the name, and that those writers who spoke of a city meant only to express the kingdom or principality of the Pisatæ originally composed of eight towns. (VIII. p. 356.)

Other authors, however, have acknowledged its existence: thus Pindar says,

Ἦτοι Πίσα μὲν Διός·
Ὀλυμπιάδα δ' ἔστα-
σεν Ἡρακλῆης,
Ἀκρόθινα πολέμου. PIND. OLYMP. II. 4.

Ὁ δ' ἄρ' ἐν Πίσᾳ ἔλσας ὅλον τε στρατὸν
Λεῖαν τε πᾶσαν Διὸς ἄλκιμος
Υἱὸς σταθμᾶτο ζάθεον ἄλσος
Πατρὶ μεγίστῳ— OLYMP. X. 51.

and Herodotus states that the distance from Pisa to Athens was 1485 stadia. (II. 7.) Its site was commonly supposed to be on a hill between two mountains named Ossa and Olympus, and on the left bank of the Alpheus, (Strab. VIII. p. 356.) but Pausanias could nowhere discover any vestiges of a town, the soil being entirely covered with vines. (Eliac. II. 22. Plin. IV. 5. Schol. Pind. Olymp. X. 55.)

It is generally agreed that the Pisatæ were in possession of the temple of Olympia, and presided at the celebration of the games from the earliest period of their institution till their rights were usurped by the Eleans and Heraclidæ. They did not, however, tamely submit to this injury on the part of their more powerful neighbours, and, having procured the

assistance of Phidon, tyrant of Argos, recovered Olympia, where, in the eighth Olympiad, they again celebrated the festival; but the Eleans, in their turn, obtaining succour from Sparta, defeated Phidon, and once more expelled the Pisatæ from Olympia. (Ephor. ap. Strab. VIII. p. 358. Pausan. Eliac. II. 22.) These, during the thirty-fourth Olympiad, being at that time under the authority of Panta-leon, who had possessed himself of the sovereign power, made another effort to regain their ancient prerogative, and, having succeeded in vanquishing their opponents, retained possession of the disputed ground for several years. (Pausan. loc. cit. Diod. Sic. XV. 498.) The final struggle took place in the forty-eighth Olympiad, when the people of Pisa, as Pausanias affirms, supported by the Triphylians, and other neighbouring towns, which had revolted from Elis, made war upon that state. The Eleans, however, aided by Sparta, proved victorious, and put an end for ever to this contest by the destruction of Pisa and the other confederate towns. (Pausan. Eliac. II. 22. Strab. VIII. p. 355.) According to the Scholiast of Pindar, the city of Pisa was distant only six stadia from Olympia, in which case we might fix its site near that of *Miracca*, a little to the east of the celebrated spot now called *Anti-lalla*; but Pausanias evidently leads us to suppose it stood on the opposite bank of the river. (Eliac. II.)

The Olympic games, as poets sung, were first Olympia. instituted and solemnized by Hercules, who also planted the sacred grove called Altis, which he dedicated to Jupiter.

‘Ο δ’ ἄρ’ ἐν Πίσᾳ ἔλσας ὄλον τε στρατὸν
Λαῖαν τε πᾶσαν Διὸς ἄλκιμος

Υἱὸς σταθμάτο ζάθεον ἄλσος
 Πατρὶ μεγίστῳ· περὶ δὲ πάξαις
 Ἄλτιν μὲν ὄγ' ἐν καθαρῷ
 Διέκρινε.

PIND. OLYMP. X. 51.

The site was already celebrated as the seat of an oracle; but it was not until the Eleans had conquered the Pisatæ, and destroyed their city, that a temple was erected to the god with the spoils of the vanquished. This edifice was of Doric architecture, with a peristyle. It was sixty-eight feet in height from the ground to the pediment, ninety-five in width, and two hundred and thirty in length. Its roof, at each extremity of which was placed a gilt urn, was covered with slabs of Pentelic marble. The architect was a native of the country, named Libo. In the centre of one of the pediments stood a figure of Victory with a golden shield, on which was sculptured a Medusa's head. Twenty-one gilt bucklers, the offering of the Roman general Mummius on the termination of the Achæan war, were also affixed to the outside frieze. The sculptures of the front pediments represented the race of Pelops and Œno-maus, with Myrtilus and Hippodamia; also Jupiter, and the rivers Alpheus and Cladeus: these were all by Pæonius, an artist of Mende in Chalcidic Thrace. In the posterior pediment Alcamenes had sculptured the battle of the Centaurs and Lapithæ. The other parts of the building were enriched with subjects taken from the labours of Hercules. On entering the gates, which were of brass, the spectator passed the statue of Iphitus crowned by Ecechiria on his right; and advancing through a double row of columns supporting porticoes, reached the statue of Jupiter, the *chef d'œuvre* of Phidias. The god was

represented as seated on his throne, composed of gold, ebony, and ivory, studded with precious stones, and further embellished with paintings and the finest carved work. (Pausan. Eliac. I. 11.) The Olympian deity was portrayed by the great Athenian artist in the sublime attitude and action conceived by Homer :

Ἦ, καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
 Ἀμβρόσιαι δ' ἄρα χαῖται ἐπεβρώσαντο ἄνακτος
 Κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον.

IL. A. 528.

The figure was of ivory and gold, and of such vast proportions, that, though seated, it almost reached the ceiling, which suggested the idea that in rising it would bear away the roof. (Strab. VIII. p. 354.) The head was crowned with olive. In the right hand it grasped an image of Victory, and in the left a sceptre, curiously wrought of different metals, on which was perched an eagle. Both the sandals and vesture were of gold; the latter was also enriched with paintings of beasts and flowers by Panænus, the brother, or, as some say, the nephew of Phidias. (Pausan. loc. cit. Strab. loc. cit.) An enclosure surrounded the whole, by which spectators were prevented from approaching too near; this was also decorated with paintings by the same artist, which are minutely described, together with the other ornamental appendages to the throne and its supporters, by Pausanias. The ivory parts of the statue were constantly rubbed with oil, as a defence against the damp, (Pausan. Eliac. I. 12.) and officers named *φαιδρυνταί*, or cleansers, were appointed to keep it well polished. The veil of the temple was of wool dyed with Phœnician purple, and adorned

with Assyrian embroidery, presented by king Antiochus. Among the various offerings which adorned the interior of the temple might be remarked a throne dedicated by Arimnus king of the Tyrrheni, and the first foreigner whose donation to the Olympian god is recorded: a golden Jupiter, the offering of Cypselus tyrant of Corinth: the horses presented by Cynisca as a monument of her victory in the Olympic games: a brasen tripod, on which were laid the crowns of the conquerors: statues of Hadrian and Trajan; the former erected by the states of Achaia, the latter by those of all Greece: chaplets of wild olive and oak deposited by Nero: also several votive pillars, on one of which was inscribed the treaty concluded by the Eleans, Athenians, and Argives, for the space of a hundred years.

Within the Altis, or sacred grove, was the temenos of Pelops, whom the Eleans venerated among heroes, as much as Jupiter among other gods. This consecrated precinct, situated to the right of the northern approach to the temple, was adorned with plantations and statues. (Pausan. Eliac. I. 13.)

The hero himself, as we learn from Pindar, reposed on the banks of the Alpheus, and near the altar of Jupiter.

Nūn δ' ἐν αἵμακουρίαις
 Ἀγλααῖσι μέμικται,
 Ἀλφειῦ πόρῳ κλιθεῖς,
 Τύμβον ἀμφίπολον
 ἔχων πολυξενωτάτῳ πα-
 ρὰ βωμῷ.

OLYMP. I. 146.

This altar was entirely composed of ashes collected from the thighs of victims, which, being diluted with water from the Alpheus, formed a kind of

cement. Its elevation was twenty-two feet, and its circumference one hundred and twenty-five. Here sacrifices were daily offered by the Eleans, as well as by private individuals, independent of those performed during the great solemnities.

There were likewise altars dedicated to Vesta, Mercury, Minerva, Diana, and the Alpheus; Vulcan, Hercules surnamed Parastates, the Unknown God, with others, too numerous to be specified. In the vicinity of the Altis was the workshop of the celebrated Phidias, where he executed the different sculptures destined for the temple. Also a building named Leonidæum, from Leonidas, an Elean, by whom it was constructed; it stood on the road along which passed the processions in the Olympic festival. During the time of Pausanias it was allotted to the Roman prefects. Behind the temple grew the wild olive named Callistephanus, which furnished the chaplets awarded to the victors in the games. The course for horse-races was also decorated with altars to the equestrian deities Neptune, Juno, Mars, and Minerva.

Pausanias notices a building not far from thence called Theecoleon, where the priests and curators of sacrifices resided; adjoining which was the Prytaneum and banqueting-hall of the Eleans.

The temple of Juno, next in importance and magnitude to that of Jupiter, was a Doric edifice, erected, as it is reported, by the town of Scillus in Triphylia. It was sixty feet long, and surrounded by columns. Games were there celebrated in honour of the goddess, in which virgins contended for the prizes; these were also admitted to run in the Olympic stadium; but the course on such occasions

was diminished by one sixth of its usual length. Most of the statues in the temple of Juno appeared to be of a very ancient style. Some were by Praxiteles and Cleon of Sicyon. It contained also the chest in which Cypselus of Corinth is said to have been preserved by his mother, this monument, having been dedicated by his posterity in commemoration of that event. Pausanias describes it as quadrangular, and richly decorated with sculptures and explanatory inscriptions. In addition to these he mentions the discus of Iphitus, and the table on which were placed the crowns of the victors in the games. This was of gold and ivory, and exquisitely enriched with carved work by Colotes. Within the Altis stood another Doric building called the Metroum, or temple of Cybele; but the image of the goddess had been removed, and the statues of some of the Roman emperors only remained. The Altis was also filled with statues, partly supplied by the Eleans themselves from the fines incurred at different times during the celebration of the games, and partly by individuals. There was a Jove of brass six cubits high, brandishing a thunderbolt in either hand, presented by the Cynæthians of Arcadia. The Apolloniataæ of Illyria likewise furnished various statues by Lycius the son of Myron. A Jupiter crowned with flowers, and holding an eagle in one hand and a thunderbolt in the other, was an offering of the Metapontines. Another Jupiter, with the Asopus and his daughters, was dedicated by the Phliasians. The Leontini had likewise erected a Jupiter, which was seven cubits high. But a more conspicuous and celebrated statue was that of the same god consecrated by those Greeks who

fought and vanquished the Persians at Plataea. Other images of Jove were offered by the Megareans, the Hyblæans of Sicily, and the Clitorians; the latter a colossal figure eighteen feet high. Similar offerings are recorded of the Thessalians, the Lacedæmonians, and of L. Mummius, after his conquest of Achaia. But the most colossal figure in the whole sacred precincts of the Altis was a Jupiter erected by the Eleans on the termination of the war with Arcadia; its height was twenty-seven feet. Within the council-hall was placed the statue of Jupiter Horcius, armed with a thunderbolt in each hand, before which the athletes, together with their fathers and brothers, solemnly pledged themselves to be guilty of no fraudulent practices in the Olympic contest; they swore also that for ten consecutive months they had carefully attended to every part of their exercise. The judges likewise took an oath that their decisions should be influenced by no corrupt motives, and that they would not reveal to any one the reasons of their approval or rejection.

Pausanias, after enumerating all the figures of Jupiter contained in the Altis, passes on to describe other objects which were to be seen there. Among these he notices statues of thirty-five boys shipwrecked in crossing from Messina to Rhegium, dedicated by the Mamertini. Other boys were presented by the Agrigentines out of the spoils of Motye, a town of Sicily: these were by Calamis. The Achæans supplied the effigies of the nine warriors who, when the Greeks were defied by Hector, volunteered to engage with him in single combat: these were by Onatas of Ægina, son of Micon. A

brassen Hercules, ten cubits high, was sent thither from Thasus: this was also by Onatas, whom Pausanias looked upon as scarcely inferior to the most celebrated sculptors of Attica.

The Messenians of Naupactus presented a figure of Victory, in commemoration of their exploits at Sphacteria in conjunction with the Athenians, but the inscription was omitted, to avoid giving offence to the Lacedæmonians. Of private donations, the most numerous were those of Smicythus, or Micythus, as he is called by some writers, who, having been the slave of Anaxilaus, tyrant of Rhegium and Messena, was on his death intrusted by him with the direction of affairs, and the guardianship of his children°. Several offerings were likewise presented by Phormis an Arcadian, who had distinguished himself in the service of Gelon, tyrant of Sicily. Pausanias next enumerates the statues of the victors in the Olympic games which adorned the sacred grove. Of these several were by Lysippus, Myron, and Polykletus; that of Cynisca, daughter of Archidamus, king of Sparta, whose chariot and horses obtained a prize, was by Apelles. The Lacedæmonians at one time surpassed all the other Greeks in the breed and management of race-horses. The statue of Polydamas of Scotussa, whose extraordinary strength and prowess are celebrated by several writers, was conspicuous among those of numberless athletes. Here were also those of Euthymus of Locri in Italy, Theagenes the Thasian, Diagoras of Rhodes, with his sons, and Milo of Crotona, all renowned

° See a further account of Ancient Italy, under the head of Micythus in the description of Rhegium, t. II. p. 430.

for their victories both in the Olympic and other games.

The Altis contained also numerous treasures belonging to different Grecian cities similar to those at Delphi. These were situated on a basement of porine stone to the north of the temple of Juno. That of Sicyon consisted of two brasen chambers, one of Doric, the other of Ionic architecture, dedicated by Myron, tyrant of that city, in the thirty-third Olympiad; and within were various offerings of Myon, a Locrian city, and of Miltiades. In the Carthaginian treasury were deposited a colossal Jupiter, and three linen cuirasses, the offering of Gelon and the Syracusans for a victory obtained over the forces of Carthage.

The Epidamnians possessed two sacred repositories, in which were placed Atlas, the Hesperides, and Hercules, of cedar-wood. The treasury of the Sybarites of Lupia, a Calabrian town once called Sybaris, was next to that of the Epidamnians. Those of Cyrene, Selinus, and Metapontum followed in order. In that of Megara was deposited a group of figures in cedar, representing the contest of Hercules with the river Achelous. Its pediment exhibited in carving the battles of the gods and giants. Last of all was a treasury inscribed with the name of Gela. Above these rose the Cronium, or hill of ^{Cronius} Saturn, often alluded to by Pindar, on the summit ^{mons.} of which priests named Basilæ offered sacrifice to the god every year at the vernal equinox :

..... τὸ δὲ

Κύκλω πέδον ἔθηκε δόρπου λύσιν,

Τιμάσας πόρον Ἀλφειῷ

Μετὰ δώδεκ' ἀνάκτων θεῶν. καὶ πάγον

H 4

Κρόνου προσεφθέγγετο· πρόσθε γὰρ
 Νώνυμνος, ἅς Οἰνόμαος ἄρχε,
 Βρέχετο πολλὰ νιφάδι.

OLYMP. X. 56.

Xenophon mentions, that in a war waged by the Eleans with the Arcadians, mount Cronius was occupied and fortified by the latter. (Hell. VII. 4, 14.) Below that hill stood the temple of Lucina Olympia, where Sosipolis, the protecting genius of Elis, was also worshipped: Venus Urania had a temple in the same vicinity. The stadium was a mound of earth, with seats for the Hellanodicæ, who entered, as well as the runners, by a secret portico. The hippodrome, which was contiguous to the stadium, was likewise surrounded by a mound of earth, except in one part, where, on an eminence, was placed the temple of Ceres Chamyne. Not far from thence were the Olympian gymnasia, for all kinds of exercises connected with the games.

Olympia now presents scarcely any vestiges of the numerous buildings, statues, and monuments, so elaborately detailed by Pausanias. Chandler could only trace "the walls of the cell of a very large temple, standing many feet high, and well built, the stones all injured, and manifesting the labour of persons who have endeavoured by boring to get at the metal with which they were cemented. From a massive capital remaining, it was collected that the edifice had been of the Doric order^p." Mr. Revett adds, "that this temple appears to be rather smaller than that of Theseus at Athens, and in no manner agrees with the temple of the Olympian Jove." The ruins of this latter edifice, as

^p Travels, t. II. ch. 76.

sir W. Gell reports, "are to be seen toward the Alpheus, and fifty-five geographic paces distant from the hill of Saturn. There are several bushes which mark the spot, and the Turks of Lalla are often employed in excavating the stones. Between the temple and the river, in the descent of the bank, are vestiges of the hippodrome, or buildings serving for the celebration of the Olympic games. These accompany the road to Miracca on the right to some distance. The whole valley is very beautiful." Few rivers are so celebrated in antiquity as the Alpheus, which flows a little to the south of ^{Alpheus fl.} Olympia. It was known to rise in the Laconian border of Arcadia, and, after losing itself under ground for some miles, and reappearing again not far from Megalopolis, traversed the remainder of Arcadia, and, entering Elis, discharged its waters, now swelled by numerous tributary streams, into the Sicilian sea. Here, however, as poets reported, its course did not terminate, for, flowing still beneath the ocean, it hastened to mingle its waters with those of the fountain Arethusa, near Syracuse. (Pausan. Eliac. I. 7. Strab. VI. p. 269. VIII. p. 343.)

Ἄλλ', ὃ Πίσας εὐδενδρον ἐπ' Ἀλφεῶ ἄλσος,

Τόνδε κῶμον καὶ στεφαναφορίαν

Δέξαι.

PIND. OLYMP. VIII. 12.

Καὶ μεγάλων αἰθλῶν ἀγνὰν κρίσιν

Καὶ πενταετηρίδ' ἄμᾳ

Θῆκε ζαθέοις ἐπὶ κρημνοῖς Ἀλφεοῦ. OLYMP. III. 37.

Ἀμπνευμα σεμνὸν Ἀλφεοῦ,

Κλειᾶν Συρακοσσᾶν θάλος, Ὀρτυγία,

Δέμνιον Ἀρτέμιδος—

NEM. I. 1.

Ἀλφειὸς, μετὰ Πίσαν ἐπὴν κατὰ πόντον ὀδεύη,

Ἔρχεται εἰς Ἀρέθοισαν ἄγων κοτινηφόρον ὕδαρ.

MOSCH. ID. VIII.

Sicanio prætenta sinu jacet insula contra
 Plenmyrium undosum: nomen dicere priores
 Ortygiam: Alpheum fama est huc Elidis amnem
 Occultas egisse vias subter mare, qui nunc
 Ore, Arethusa, tuo Siculis confunditur undis.

ÆN. III. 692.

Aut Alpheia rotis prælabi flumina Pisæ,
 Et Jovis in luco currus agitare volantes.

GEORG. III. 180.

- The modern name is *Rouphia*. Near Olympia, this celebrated river received on its right bank the Cladeus, coming from the mountains bordering on Arcadia; this little river, to which Pausanias often alludes in his description of Olympia, is now called *Stauro-Kephali*. (Pausan. Eliac. II. 21. Xen. Hell. VII. 4, 29.) The Alpheus was also joined on the same side by the Leucyanias, descending from mount Pholoe; on its banks stood a temple of Bacchus Leucyanitas. (Eliac. II. 21.)
- To the west of Olympia, and at a distance of fifty stadia, was the village of Heraclea, near which flowed the river Cytherus, now called *Lintza*: it mingled its waters with those of a fountain sacred to the Ionid Nymphs. (Pausan. Eliac. II. 22. Strab. VIII. p. 356.) Two roads led from Olympia to Elis, one of which, called the Sacred Way, traversed a mountainous tract of country, (Pausan. Eliac. I. 25.) while the other passed through the plains, and followed the course of the Alpheus, to the town of Letrina, a distance of 120 stadia: from thence to Elis were reckoned 180 stadia; in all 300. (Pausan. loc. cit. Strab. VIII. p. 353.)
- Letrina. Letrina or Letrini, was a town of great antiquity, which derived its name from Letrinus, son of Pe-

lops. It was situated near the mouth of the Alpheus, and was celebrated for the worship of Diana Alpheia, or Alpheiusa, whose grove and temple were at the mouth of the river: the latter was adorned with paintings by Cleanthes and Aregon, two Corinthian artists of great repute. Strabo affirms that the whole country was filled with verdant groves and temples sacred to Venus, Diana, and the Nymphs, and the shores were lined with those dedicated to Neptune. (VIII. p. 343. Athen. VIII. 36. Pausan. Eliac. II. 22.) Although situated on the right bank of the Alpheus, Letrina, from a passage in Xenophon, appears to have been originally a town of Triphylia. (Hell. III. 2, 18—21.) Its ruins are to be seen somewhat to the south of *Pyrgo*, and near a small lake, which is that mentioned by Pausanias, Eliac. II. 22. The district of Olympia is called Letrinean by Lycophron. (158.)

Ἔσταιλ' Ἐρεχθεὺς ἐς Ἀστριναιῖας γῆας.

Salmone was another city of great antiquity in the Salmone. same vicinity, said to have been founded by Salmo-neus. (Apollod. Bibl. I. 9, 7. Diod. Sic. IV. 188. Strab. VIII. p. 356. Steph. Byz. v. Σαλμώνη.) A small river once called Enipeus, (Apollod. I. 9, 8.) but in Enipeus fl. postea Barnichius. Strabo's time Barnichius, flowed near it.

On the right bank of the Alpheus we must likewise place the towns of Amphidoli and Margana, or Amphidoli. Margæa, which originally belonged to Pisa, but were afterwards conquered by the Eleans. (Xen. Hell. III. 2, 21.) From Strabo we collect that the former gave its name to the small district of Amphidolia. (VIII. p. 349. Steph. Byz. v. Ἀμφιδολοί.) Margana, Margana. Margalæ and Margala, was thought by some to be the Homeric town of *Æpy*; but the

geographer is of opinion, that the situation of Margala was not sufficiently elevated to justify the supposition. (VIII. p. 349. Cf. Xen. Hell. III. 2, 18—21. Diod. Sic. XV. 497. Steph. Byz. v. *Μαργαία*.)

Dyspontium.

Dyspontium was another city dependent on Pisa, and destroyed by the Eleans in the final war waged by that people against the Pisatæ. (Pausan. Eliac. II. 22.) Strabo reports that it was situated in a plain between Elis and Olympia, and that on its destruction the inhabitants were transported to Epidamnus and Apollonia. (VIII. p. 357. Steph. Byz. v. *Δυσπόντιον*.)

Aleisium
sive Ale-
sæum.

Aleisium, noticed by Homer as belonging to the Epeans,

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰ νῆαιον
"Ὅσσον ἐφ' Ἑρμίνῃ καὶ Μύρσινος ἐσχατόωσα,
Πέτρῃ τ' Ὠλενίῃ, καὶ Ἀλείσιον ἐντὸς ἑέργει.

IL. B. 615.

is included by Strabo within the limits of Pisatis, and placed by him on the road leading from Olympia to Elis across the mountains, in the vicinity of Amphidoli. In his time it was a town called Aleisæum, where a fair was held every month. He also

Aleisius fl. mentions a river named Aleisius. (VIII. p. 341.)

Piera fons. Piera, according to Pausanias, was a fountain between Olympia and Elis. (Eliac. I.)

On the left bank of the Alpheus the Pisatæ were in possession of the town of Harpinna, founded by Cnomaus near the little river Harpinnates. Pausanias observed its ruins not far from the site of Pisa. (Eliac. II. 21. Strab. VIII. p. 356. Steph. Byz. v. *Ἀρπιννα*.) Beyond the Harpinnates to the east flowed

Parthenius fl. another small stream named Parthenius. (Paus. loc. cit. Strab. loc. cit.)

Cyclesium. Cyclesium was the largest of the eight towns ori-

ginally dependent on Pisa ; but Strabo, who acquaints us with this fact, states nothing by which its site may be ascertained. (VIII. p. 356, 7.) Lenus, according to Steph. Byz. (v. Ἀῆνος) was also situated in Pisatis.

TRIPHYLIA.

Some authors have derived the name of this southern portion of Elis from Triphylus, an Arcadian prince. (Polyb. IV. 77, 8.) But others ascribe it with more probability to the circumstance of its inhabitants having sprung from three different nations, the Epei, the Minyæ or Arcadians, and the Eleans. (Strab. VIII. p. 337.) The Minyæ, or descendants of the Argonauts, who had settled in Laconia and Thera, after their expulsion from Lemnos, are stated by Herodotus to have occupied this tract of country, having previously dispossessed the Paroreatæ, a people apparently of Arcadian origin. (IV. 148.) Some years after, however, the Eleans seized upon and destroyed most of their establishments. (Herod. loc. cit.) But in the war with Sparta they were compelled by that power to recognize the independence of the then existing Triphylian towns. (Xen. Hell. III. 2, 21.) These at a later period were claimed by the Arcadians, perhaps from their ancient connection with the Paroreatæ. Before the Social war, the whole of this district had been reduced by the Eleans ; but several of its towns during that contest were taken by Philip of Macedon, who gave them up to the Achæans ; and though the Eleans afterwards disputed their possession, they were awarded by the Romans to the former people. (Polyb. IV. 77. et seq. XVIII. 25. et seq.) The Triphylian territory,

as we learn from Strabo, was rich and fertile. (VIII. p. 344.) and if we may judge from the number of its towns, must have been thickly inhabited.

Phrixa.

The first of these was Phrixa, situated on the left bank of the Alpheus, where that river makes a considerable bend between the Arcadian frontier and Olympia. (Xen. Hell. III. 2, 21.) It was taken in the Social war by Philip of Macedon. (Polyb. IV. 77, 9. 80, 13.) This town, founded by the Minyæ, as we learn from Herodotus, (IV. 148.) was also called Phæstus. (Steph. Byz. v. Φαιστός.) Pausanias observed its ruins on a conical hill, near the ford of the Alpheus, and also some vestiges of the temple of Minerva Cydonia. (Eliac. II. 21.) This site is now called *Palaio Phamari*, where there is a ferry over the river, and some slight vestiges of an ancient town or fortress on a conical mount, from whence there is

Epitalium.

a beautiful view of the valley of the Alpheus towards Arcadia and Elis¹. A little to the south of Phrixa was Epitalium, occupying also a strong and elevated position above the same river. These topographical

Thryon vel
Thryoessa.

characteristics have induced many commentators of Homer to identify this town with Thryon or Thryoessa, which the poet assigns to Nestor.

Καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ εὐκτιτον Αἶπυ—

IL. B. 592.

Ἔστι δέ τις Θρυόεσσα πόλις, αἰπεῖα κολώνη,
Τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἡμαθόεντος.

IL. A. 710.

(Cf. Strab. VIII. p. 349. Xen. Hell. III. 2, 18—21.) It was also taken by Philip in the Social war. (Polyb. IV. 80, 13. Steph. Byz. v. Ἐπιτάλιον.) Nearer the coast we must seek for the ruins of Scillus, rendered

Scillus.

¹ Itiner. of the Morea, p. 37. Dodwell t. II. p. 341.

interesting from Xenophon having fixed his abode there during his exile. The town itself had been destroyed by the Eleans, in consequence of its uniting against them in the war with Pisa. But the territory being afterwards wrested from Elis by the Lacedæmonians, they made it over to Xenophon, when that celebrated Athenian was banished by his fellow citizens, for having served in the army of the younger Cyrus. (Pausan. Eliac. I. 6.) Xenophon has himself given us in the *Anabasis* an interesting account of his residence at Scillus, where he erected a temple to Diana Ephesia, in performance of a vow made during the famous retreat which he so ably conducted. (*Anab.* V. 3, 7.) “It was built on a spot pointed out by the oracle, and near the little river Selinus or Sellenus, of the same name as the stream which flows from the temple of Diana Ephesia. This rivulet was well stocked with fish, and the country around abounded with every kind of game. Xenophon then built a temple, and an altar from the sacred money; he also reserved constantly the tenth of the produce yielded by the estate, to sacrifice to the goddess, to whose festival all the inhabitants of the place and the neighbouring population were invited. These were supplied with meal, bread, wine, sweetmeats, and a portion of the victims, as well as the produce of the chase. For the sons of Xenophon, and the inhabitants of Scillus, with as many others as might choose, hunted for the festival; not only on the sacred lands, but also on mount Pholoe, where they found wild boars, roes, and deer.

“The place lies on the road which leads from Lacedæmon to Olympia, about twenty stadia from

“ the temple of Jupiter Olympius. Within the sacred lands are groves and hills covered with forests, which afford pasture for swine, goats, sheep, and horses; so that the cattle of those who come to the feast are also well supplied with food. Around the temple has been planted an orchard of fruit trees of every kind. The building itself, to compare great things with small, resembles that of Ephesus, and the statue is also similar, except that here it is of cypress, whereas the Ephesian is of gold. Near the temple stands a pillar with this inscription: *This land is sacred to Diana. Whoever ever holds and cultivates it, let him offer up a tenth of the produce in sacrifices every year; and with the remainder keep the temple in repair. If he fails to do this, he will be exposed to the anger of the goddess.*”

Pausanias, who visited the ruins of Scillus, states, that the tomb of Xenophon was pointed out to him, and over it his statue of Pentelic marble. He adds, that when the Eleans recovered Scillus they brought Xenophon to trial for having accepted the estate at the hands of the Spartans, but that he was acquitted, and allowed to reside there without molestation. (Eliac. I. 6.)

Strabo speaks of a celebrated temple of Minerva Scilluntia near this town, and not far from a spot named Phellon. (VIII. p. 344.) We should probably look for the ruins of Scillus and the little river Selinus, mentioned by Xenophon and Pausanias, (loc. cit.) near the village of *Brina*, where, as sir W. Gell was informed, stands a *Palaio Castro*.

Pausanias reports, that between Scillus and the Alpheus, in the direction of Olympia, was a craggy

and lofty summit named Typæum, from whence the law decreed that those women should be hurled headlong, who had infringed the regulations which prohibited their appearance at Olympia. This barbarous sentence was however never carried into execution. (Eliac. I. 6. Steph. Byz. v. Τύπαιον.) The rock in question is probably situated near *Apáno Macrisia*. We hear also of a Triphylian town named Typana, which was perhaps in the vicinity of mount Typæum. It surrendered to a Macedonian army during the Social war. Polybius, from whom we derive this information, writes the name Typaneæ. (IV. 77, 9. et seq. Cf. Strab. VIII. p. 344. Steph. Byz. v. Τυπαρέαι. leg. Τυπανεάι. Ptol. Geogr. p. 90.) Strabo mentions two small rivers named Dalion and Acheron, which joined the Alpheus in this vicinity. The latter was perhaps so called from the peculiar veneration with which Ceres, Proserpine, and Pluto were worshipped on its banks. (VIII. p. 344.) Near the mouth of the Alpheus stood a place called Pitane by the same geographer, if there is no error in the text; but some commentators have imagined that we ought to substitute the name of Typana. (VIII. p. 343.) To the south-east of Scillus mount *Smyrne* now represents the Minthe of Strabo. (VIII. p. 344. Cf. Ptol. p. 89.) In Apollodorus allusion is, I conceive, also made to this mountain, where the mythologist relates that on the dispersion of the centaurs after the death of Chiron, some of them retired to mount Malea. Heyne on this passage remarks, that no writer speaks of this mountain, and further observes that the MSS. give a very different name, since they all read Μιθῆν, Μεθῆν or Μισθῆν. This learned

Typæum
mons.

Typana.

Dalion fl.
Acheron fl.

writer, not discovering any mountain, the name of which presented affinity to the reading of the MSS., retained the faulty word *Μαλέαν*, which has evidently crept in from the mention of *Malea* in the preceding lines; and thus the true reading *Μίνθην* did not occur to him. (Apollod. II. 5, 4.) Sir W. Gell points out mount *Smyrne* or *Minthe* on the left of the road from *Palaio Phanaro* to *Brina*. On the summit the natives say there was a fortress^r.

Proceeding towards the coast we find a river now called *Mundritza*, which is perhaps the *Chalcis* of Homer^s.

Chalcis fl.
et vicus.

Βῆ δὲ παρὰ Κρουνοῦς, καὶ Χαλκίδα καὶ παρὰ Δύμην.

Strabo mentions also a town or village of that name, Cruni fons. (VIII. p. 343,) Cruni was a fountain in the same vicinity.

Anigrus fl. Further south flowed the river *Anigrus*, which formed into marshes at its mouth from the want of fall to carry off the water. This stagnant pool exhaled an odour so fetid as to be perceptible at the distance of twenty stadia, and the fish caught there were so tainted with the infection that they could not be eaten. (Strab. VIII. p. 346.) Pausanias, however, affirms that this miasma was not confined to the marshes, but could be traced to the very source of the river. It was ascribed to the centaurs having washed the wounds inflicted by Hercules' envenomed shafts in this stream. (Strab. loc. cit. Pausan. Eliac. I. 5.) The *Anigrus* received the water of a fountain said to possess the property of curing cutaneous disorders. This source issued from a cavern sacred

^r Itiner. of the Morea, p. 38.

^s The passage occurs only in the Hymn to Apollo, but Strabo

appears to have read it also in the *Odyssey*, O. 295.

to the nymphs called Anigriades. (Strab. VIII. p. 346. Pausan. Eliac. I. 5.) The river Acidas, which joined the Anigrus not far from its entrance into the sea, was regarded by some persons as the Iardanus of Homer. (Pausan. loc. cit.) Strabo, who calls it Acidon, says it flowed near the tomb of Iardanus. (VIII. p. 347, 8.)

The Anigrus itself was identified with the Minyeius, which was generally supposed to have received its name from the Minyæ, who once occupied the Triphylian coast.

Ἔστι δέ τις ποταμὸς Μινυήσιος εἰς ἅλα βάλλον

Ἐγγύθεν Ἀρήνης—

IL. A. 722.

(Strab. VIII. p. 346. Pausan. Eliac. I. 6.) The modern name of the Anigrus is *Sidero*. It rises in a mountain of Arcadia, anciently called Lapitha, as we learn from Pausanias. (loc. cit.)

Arene, alluded to in the above citation of the Iliad, and which appears from another passage of the same poem to have formed part of Nestor's dominions,

Οἱ δὲ Πύλον τ' ἐνέμοντο, καὶ Ἀρήνην ἑρατεινὴν. B. 591.

had preserved no trace of existence in the time of Pausanias, but was generally supposed to have been replaced by the town of Samos or Samia, which both that writer and Strabo concur in placing near the Anigrus. (Pausan. Eliac. I. 6. Strab. VIII. p. 346.) Samos was so called from its elevated situation. (Strab. loc. cit.) Stesichorus is the earliest writer who has made mention of this town in a poem entitled Rhadine, being the name of a young Samian virgin, whose adventures form the principal subject of the tale. Strabo, from whom we derive this information, accounts for the omission of its name by

the geographers[†], either from its having long ceased to exist, or from its being concealed by a woody hill which lay between it and the sea. In his time the Samicum. fortress of Samicum had replaced the ancient city, (VIII. p. 346, 7.) which Polybius enumerates among the Triphylian towns that surrendered to the Macedonians in the Social war. (IV. 77, 9. 80, 9.) But the appellation of Samicum extended to the hill on which the fortress was erected, as well as to the surrounding plain. (Strab. loc. cit.) It should be observed, however, that Pausanias speaks of Samia and Samicum as being two distinct places situated on different banks of the Anigrus. (Eliac. I. 5.) The latter probably corresponds with a *Palaio Castro* pointed out by sir W. Gell on mount *Albena* near the khan of *Agio Isidoro*^u. At a distance of 100 stadia from the Anigrus, and towards the south, was a celebrated temple dedicated to the Samian Neptune, surrounded by a grove of wild olives. Homer was supposed to allude to this ancient seat of worship, where he describes the Pylians sacrificing to Neptune on the coast near their city. (Strab. VIII. p. 344.)

Οἱ δὲ Πύλον, Νηληϊὸς εὐκτίμενον πολίεθρον,
Ἴξον· τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ῥέζον,
Ταύρους παμμέλανας Ἐνὸς Ἰχθονι κυανοχαίτη.

ODYSS. Γ. 4.

This temple, though more immediately under the care and superintendence of the Macistians, a neighbouring people of Triphylia, (Strab. loc. cit.) was

[†] Pausanias, however, leads us to suppose that the scene of the poem was laid in the island of Samos, (Achaic. 5.)
^u Itiner. of the Morea, p. 39.

an object of great veneration to all the surrounding towns.

Pylos of Triphylia, regarded by Strabo with great probability as the city of Nestor^x, is placed by that geographer at a distance of thirty stadia from the coast, and near a small river once called Amathus^{Amathus vel Pami-} and Pamisus, but subsequently Mamaus and Arcasus fl.^{Phyliaicus.} The epithet of ἡμαθόεις, applied by Homer to the Pylian territory, was referred to the first of these names. (Strab. VIII. p. 344.) Notwithstanding its ancient celebrity, this city is scarcely mentioned in later times. Pausanias even does not appear to have been aware of its existence. (Eliac. II. 22.) Strabo affirms, that, on the conquest of Triphylia by the Eleans, they annexed its territory to the neighbouring town of Lepreum. (VIII. p. 355.) The vestiges of Pylos are thought by sir W. Gell to correspond with a *Palaio Castro* situated at *Piskini*, or *Pischini*, about two miles from the coast. Near this is a village called *Sarene*^y, perhaps a corruption of Arene.

Lepreum was originally founded, as it was said, by the Arcadians or Cauconians,

Καυκῶνων πολίεθρον, ὃ Λέπρειον πεφάτισται.

CALLIM. H. IN JOV. 39.

(Strab. VIII. p. 345.) but was afterwards occupied by the Minyæ, (Herod. IV. 148.) and finally became subject to the Eleans. (Pausan. Eliac. I. 5.) In the Peloponnesian war it revolted however from that people, and the protection which its inhabitants received from the Spartans involved the latter in a war with Elis. (Thuc. V. 31. Cf. Xen. Hell. III. 2, 18.)

^x This question will be discussed in the following section.

^y Itiner of the Morea, p. 40.

Lepreum was a place of some strength, and possessed a rich and fertile territory. (Strab. VIII. p. 345. Polyb. IV. 77, 9—79—80.) Pausanias affirms that in his time it belonged to Arcadia. He speaks of its temples sacred to Jupiter Lycæus and Ceres, and its monuments of Lycurgus and Caucon. (Eliac. I. 5. Cf. Strab. loc. cit.) The ruins of this town are to be seen near the village of *Strobitzi*, where “there is a very steep ascent, once strongly fortified, to a flat summit or table-hill. A curious gate remains².”

Arene. Pausanias mentions a fountain called Arene in the vicinity of Lepreum. (Eliac. loc. cit.)

Hypæsia
vel *Æpasium*.
Chaa In the same district, called by Strabo Hypæsia, or *Æpasium*^a, we must with that geographer place a town named Chaa, which no longer existed in his time; but it was known to the commentators of Homer, some of whom contended that in this passage of the *Iliad*

..... ὡς ὅτ' ἐπ' ὠκυρόω Κελάδοντι μάχοντο
'Αγρόμενοι Πύλιοί τε καὶ 'Αρκάδες ἐγχεσίμωροι,
Φειᾶς παρ τείχεσσιν, 'Ιαρεάνου ἀμφὶ ῥέεθρα.

IL. H. 133.

for Phea we should substitute Chaa, and for the Celadon the Acidon, a river which ran close to the latter town, (Strab. VIII. p. 348.) Nearer Samos were some craggy heights, known by the name of the Achæan rocks. (Strab. VIII. p. 347.)

Macistus.
Macistia
regio. Somewhat to the north-east of Lepreum may be seen on the site of the modern *Mofkitza*^b the ruins of Macistus, an ancient town, which, as Strabo affirms, once gave its name to the whole surrounding

² Itiner. of the Morea, p. 41. Auct. Græc. p. 307.
Dodwell, t. II. p. 347.

^b Itiner. of the Morea, p. 42.

^a See Palmer. Exercit. in

district. We learn from that geographer that this city was sometimes called *Platanistus*. At a very early period it was occupied by the Caucones and ^{Platani-}*Paroreates*; but these were afterwards dispossessed by the *Minyæ*, (VIII. p. 345. Herod. IV. 148.) who were in their turn conquered by the *Eleans*. (Xen. Hell. III. 2, 18.) During the war with Pisa the *Macistians* however revolted against Elis in favour of the rival city; but, being defeated, shared the fate of the *Pisatæ* and their allies. (Pausan. Eliac. II. 22. Steph. Byz. v. *Μάκιστος*.) Strabo speaks of a temple dedicated to *Hercules Macistius*. (VIII. p. 348.)

To the north-east of *Macistus*, and towards the Arcadian frontier, was *Epium*, a town which, having ^{Epium.} been founded by the *Minyæ*, (Herod. IV. 148.) was, according to Xenophon, afterwards purchased from its inhabitants by the *Eleans* for the sum of thirty talents, but the *Lacedæmonians* compelled them to give it up. (Hell. III. 2, 22.) Polybius, who writes the name *Æpium*, or *Epium*, says it was taken by the *Macedonians* in the Social war. (IV. 77, 9. 80, 13. Cf. Steph. Byz. v. *Ἐπειον*.) The ruins of this town should be looked for near *Phanari* and *Ver-vitza*, on the left bank of the *Alpheus*, and towards the Arcadian frontier.

In the same vicinity we may place *Bolax* and ^{Bolax.} *Styllangium*, towns of *Triphylia*, mentioned by ^{Styllan-}*Polybius* as having surrendered to the forces of Philip, ^{gium.} king of *Macedon*, in the course of the Social war. (IV. 77, 9. 80, 13. Cf. Steph. Byz. v. *Στυλλάγιον*.)

Nudium, founded, according to Herodotus, by the *Nudium*. *Minyæ*, was destroyed, together with other settlements of the same people, by the *Eleans*. (IV. 148.)

Hypana was a small town of *Triphylia*, situated ^{Hypana.}

apparently not far from Pylos. (Strab. VIII. p. 344.) It surrendered to the Macedonian forces during the Social war. (Polyb. IV. 77, 9. 79, 4. Cf. Steph. Byz. v. "Τρανα. Ptol. p. 90.) The site of this ancient town is doubtless marked by a small place called *Upana*, near which sir W. Gell observed some ruins on a hill^c.

Pyrgi vel
Pyrgos.

The last town of Triphylia to the south was Pyrgi, or Pyrgos, at the mouth of the river Nēda. (Strab. VIII. p. 348.) Herodotus states that it was founded by the Minyæ. (IV. 148.) Pyrgi is enumerated by Polybius among the towns which opened their gates to Philip of Macedon. (IV. 77, 9. 80, 13.) Its vestiges lie not far from the khan of *Bouzi*, on the right bank of the *Paulizza* or Neda^d. This river flowed from mount Lycæum in Arcadia, and, after a short but rapid course, fell into the sea between Pyrgi and Cyparissia, the first Messenian town. (Strab. VIII. p. 348. Pausan. Messen. 36.)

Andria.

We find from Steph. Byz. that Andria was a town of Elis. (v. 'Ανδρία.) Now if we could ascertain that it was situated on the coast, we might substitute its name for that of Adria, in a passage of Plutarch's Life of Aratus, where it is said that having set sail from Methone in Messenia for Egypt, he was driven back by contrary winds to Adria, a town in the possession of the Macedonians, where he remained concealed for some time, until he was taken off by a Roman ship, bound for Syria, which happened to put in there. Palmerius is also of opinion that the reading should be altered to Andria; but he under-

^c Itiner. of the Morea, p. 43.
In Lapie's Map this village is called Ctypana.

^d Sir W. Gell observed here many remains of antiquity. Itiner. of the Morea, p. 43.

stands by that name a town in the island of Andros, which I cannot conceive to be the site alluded to, since in that case we should have expected Plutarch to mention the island rather than the town. Again, it is not probable that a vessel sailing from a southern port of Peloponnesus would be driven by contrary winds to Andros. Lastly, we may observe, that a port of Elis is a much more likely place for a Roman ship to touch at on her way to Syria than that island^c. (Plut. Vit. Arat.)

Cyparisseis, which Homer assigns to Nestor, is ^{Cyparisseis.} placed by Strabo in Triphylia; he distinguishes it from the Messenian town called Cyparissia, (VIII. p. 349. Cf. Steph. Byz. v. Κυπαρισσία,) though it is much more natural to suppose them to be one and the same. Hyperesia is ascribed to Elis by Steph. ^{Hyperesia.} Byz., (v. Ὑπερσία,) but perhaps we ought to read Ὑπαισία, as in Strabo, VIII. p. 347. Stephanus enables us to add to our list of the Elean towns Nemea, (v. Νεμέα,) Phoriarni, near the Parthenius, ^{Nemea. Phoriarni.} (v. Φωριαμοί,) and Phyteon. (v. Φύτειον. ^{Phyteon.})

Thucydides mentions Phyrcon as a fortress be- ^{Phyrcon.} longing to the Eleans, who complained of its having been attacked by the Lacedæmonians. (V. 49.)

Apollodorus seems to assign to Elis a river once called Tigres, but afterwards Harpys, from the fall ^{Tigres postea Harpys fl.} of one of the Harpies into its stream. (I. 9, 21.) The Strophades were small islands off the coast, to ^{Strophades insulæ.} which, as it is supposed, those fabulous monsters retired. (Apollod. loc. cit.)

These rocks are known to navigators by the name of *Strivali*.

^c Palmer. Exercit. in Auct. Græc. p. 213.

SECTION XVIII.

MESSENA.

Historical account of Messenia—Early wars with Sparta, and subsequent revolutions, until its union with the Achæan confederacy—Boundaries and topography.

WE learn from Pausanias that Messenia derived its appellation from Messene, wife of Polycæon, one of the earliest sovereigns of the country. He also observes, that whenever this name occurs in Homer it denotes the province rather than the city of Messene, which he conceives did not exist till the time of Epaminondas. (Messen. IV. 1. Strab. VIII. p. 358.)

Τὼ δ' ἐν Μεσσήνῃ ξυμβλήτην ἀλλήλοισιν,
Οἶκον ἐν Ὀρσιλόχοιο—

OD. Φ. 16.

Μῆλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδρες αἶσαν
Νηυσὶ πολυκλήϊσι τριηκόσι, ἧδ' ἐ νομῆας.

OD. Φ. 18.

At the period of the Trojan war, it appears from the poet that Messenia was partly under the domination of Menelaus, and partly under that of Nestor. This is evident from the towns which he has assigned to these respective leaders, and is further confirmed by the testimony of Strabo and Pausanias. (Strab. VIII. p. 350—358. Pausan. Messen. 3. Cf. Diod. Sic. XV.)

In the division of Peloponnesus, made after the return of the Heraclidæ, Messenia fell to the share of Cresphontes, son of Aristodemus, with whom commenced the Dorian line, which continued without interruption for several generations. In the reign of Phintias an event occurred which interrupted the harmony that till then had subsisted between the Messenians and Spartans. During the festival of Diana, which was celebrated at Limnæa, on the confines of the two countries, the Messenians are said to have offered violence to some Spartan maids, and to have also slain Teleclus king of Lacedæmon, who attempted to punish the authors of this flagrant outrage. (Pausan. Messen. 4. Strab. VIII. p. 362.) On the other hand, the Messenians denied the charge preferred against them, and accused the Spartans of having disguised armed youths in female attire with the intention of attacking their territory whilst unprepared to resist such an aggression. (Pausan. loc. cit.) These differences in the following reign led to an open rupture, and war was commenced on the part of the Lacedæmonians by the surprise and capture of Amphæa, a border town of Messenia, in the second year of the ninth Olympiad. Continued hostilities were carried on for the space of one year without any decisive advantage on either side; but the Messenians being at length worsted in a general engagement, they were compelled to retire to Ithome, a lofty mountain in the centre of their country, where, strongly entrenching themselves, they sent to consult the Pythian oracle respecting the issue of the war. The god replied, that, in order to secure the victory, they must immolate a virgin of the

royal line of Æpytus^a. In compliance with this decree, Aristodemus, who had already greatly distinguished himself in the war, and was descended from that prince, sacrificed his own daughter in fulfilment of the oracle; by which act of devotion he acquired such popularity, that, on the death of Euphaes, sovereign of Messenia, who was slain not long after in battle with the Spartans, he was elected king by the unanimous voice of the people. In the fifth year of his reign another great engagement took place, in which the Messenians, aided by the Arcadians, Sicyonians, and Argives, gained a complete victory. Their ill success did not, however, deter the Spartans from renewing the war, for they again invaded Messenia; when Aristodemus, alarmed, as it is said, by certain omens which foreboded evil to his country, put an end to his existence. The Lacedæmonians now proceeded to besiege Ithome, and, after blockading the place for five months, forced the inhabitants, who were greatly reduced by famine and the sword, to capitulate; which event was followed by the entire subjugation of the country, after a war of twenty years' duration. Many of the Messenians abandoned their homes, and withdrew to Argos, Sicyon, and Arcadia, while the rest submitted to the laws imposed by the victors. These proved so oppressive, that, in the fourth year of the twenty-third Olympiad, that is, thirty-nine years after the capture of Ithome, the Messenians revolted from Sparta under the command of Aristomenes, a noble and valiant youth, who was foremost in exciting his countrymen to

^a Son of Cresphontes, whose descendants were named Æpytidæ.

rise against their oppressors. A battle was fought at Deræ in Messenia, which was not attended with any decisive result; but Aristomenes, having greatly distinguished himself on that occasion, was elected commander-in-chief of the forces. The Lacedæmonians meanwhile sent to consult the oracle respecting the final result of the war, and were advised by the Pythia to apply to the Athenians for a leader. These complied with their request; but, in derision, as it is said, gave them Tyrtæus, a schoolmaster, who was lame, and supposed to be a man of weak understanding^b. Another battle was then fought near Stenyclerus, in which, after a desperate conflict, the Spartans were totally defeated. This disaster would have induced them to sue for peace, had they not been stimulated and roused to fresh exertions by the poetry of Tyrtæus. The two armies again met in Messenia at a place called Megale Taphros, or the great trench, when, owing to the treachery of the Arcadian auxiliaries, whose king had been bribed, as it was said, by the Lacedæmonians, the Messenians were defeated with great slaughter. Aristomenes, having collected the scattered remains of his forces, withdrew to Ira, a fortress of great strength, which he defended against all the efforts of the enemy for eleven years. (Rhian. ap. Pausan. Messen. 17.) From thence he made frequent incursions into the Spartan territory, and even surprised Amydæ within a short distance of Lacedæmon. On one of these expeditions, being severely wounded, he fell into the hands of the

^b Some accounts represented Tyrtæus to be of Dorian origin, an opinion which is countenanced by a fragment of his own poems cited by Strabo, VIII. p. 362.

enemy, who caused him to be thrown into a deep pit called Caiada, which was their public mode of execution. The manner in which Aristomenes was preserved from destruction was deemed miraculous, and his escape from the hole or cavern into which he had been cast appeared a no less extraordinary interposition of Providence. Not long after his return to Ira that town was surprised and captured by the Spartans, when Aristomenes, and a few of those who survived, fled into Arcadia. This event put an end to the second Messenian war, and once more brought that country under the domination of Sparta. The Messenians, who inhabited the western coast, embarked on board their ships, and withdrew to Cyllene; from whence they afterwards crossed over to Sicily, at the instigation of Anaxilas, tyrant of Rhegium, and occupied Zancle, thenceforth called Messene. (Pausan. Messen. Diod. Sic. XV. 492.) Aristomenes retired to Rhodes, where he continued during the rest of his life. The Messenians who remained in their country were treated with the greatest severity by the Spartans, and reduced to the condition of Helots or slaves. This cruel oppression induced them once more to take up arms, in the seventy-ninth Olympiad, and fortify mount Ithome, where they defended themselves for ten years. The Lacedæmonians being at this time so greatly reduced in numbers by an earthquake, which destroyed several of their towns, that they were compelled to have recourse to their allies for assistance. (Thuc. I. 101. Pausan. Messen. 24.) At length the Messenians, worn out by this protracted siege, agreed to surrender the place on condition that they should be allowed to retire from the Peloponnesus.

The Athenians were at this time on no friendly terms with the Spartans, and gladly received the refugees of Ithome, allowing them to settle at Nau-pactus, which they had lately taken from the Locri Ozolæ. (Thuc. I. 103. Pausan. loc. cit.) Grateful for the protection thus afforded to them, the Messenians displayed great zeal in the cause of Athens during the Peloponnesian war. Thucydides has recorded several instances in which they rendered important services to that power, not only at Nau-pactus, but in Ætolia and Amphiloquia, at Pylos, and in the island of Sphacteria, as well as in the Sicilian expedition. When, however, the disaster of Ægospotamoi placed Athens at the mercy of her rival, the Spartans obtained possession of Naupactus, and compelled the Messenians to quit a town which had so long afforded them refuge. Many of these on this occasion crossed over into Sicily to join their countrymen, who were established there, and others sailed to Africa, where they procured settlements among the Evesperitæ, a Libyan people. (Pausan. Messen. 26.)

After the battle of Leuctra however, which humbled the pride of Sparta, and paved the way for the ascendancy of Thebes, Epaminondas, who directed the counsels of the latter republic, with masterly policy determined to restore the Messenian nation, by collecting the scattered remnants of this brave and warlike people. He accordingly despatched emissaries to Sicily, Italy, and Africa, whither the Messenians had migrated, to recall them to their ancient homes, there to enjoy the blessings of peace and liberty, under the powerful protection of Thebes, Argos, and Arcadia. Gladly did they obey the sum-

mons of the Theban general, and hastened to return to that country, the recollection of which they had ever fondly cherished. Epaminondas meanwhile had made every preparation for the erection of a city under Mount Ithome, which was to be the metropolis of Messenia, and such was the zeal and activity displayed by the Thebans and their allies in this great undertaking, that the town which they named Messene was completed and fortified in eighty-five days. (Diod. Sic. XV. 492.) The entrance of the Messenians, which took place in the fourth year of the 102d Olympiad, was attended with great pomp, and the celebration of solemn sacrifices, and devout invocations to their Gods and heroes; the lapse of 287 years from the capture of Ira, and the termination of the second war, having, as Pausanias affirms, made no change in their religion, their national customs, or their language, which, says that historian, they speak even now more correctly than the rest of the Peloponnesians. (Messen. 27.)

Other towns being soon after rebuilt, the Messenians were presently in a condition to make head against Sparta, even after the death of Epaminondas and the decline of Thebes. That great general, strenuously exhorted them, as the surest means of preserving their country, to enter into the closest alliance with the Arcadians, which salutary counsel they carefully adhered to. (Polyb. IV. 32, 10.) They likewise conciliated the favour of Philip of Macedon, whose power rendered him formidable to all the states of Greece, and his influence now procured for them the restoration of some towns which the Lacedæmonians still retained in their possession. (Polyb. IX. 28, 7. Pausan. Messen. 28. Strab. VIII. p. 361.)

During the wars and revolutions which agitated Greece, upon the death of Alexander, they still preserved their independence, and having not long after that event joined the Achæan confederacy, they were present at the battle of Sellasia, and the capture of Sparta by Antigonos Doson. (Pausan. Messen. 29.) In the reign of Philip, son of Demetrius, an unsuccessful attack was made on their city by Demetrius of Pharos, then in the Macedonian service. (Strab. VIII. p. 361.) The inhabitants, though taken by surprise, defended themselves on this occasion with such intrepidity, that nearly the whole of the enemy's detachment were cut to pieces, and their general Demetrius slain. (Polyb. III. 19, 2. Pausan. Messen. 29^c.)

Nabis, tyrant of Lacedæmon, made another attack on the city by night some years afterwards, and had already penetrated within the walls, when succours arriving from Megalopolis under the command of Philopœmen, he was forced to evacuate the place. (Pausan. loc. cit.) Subsequently to this event, dissensions appear to have arisen, which ultimately led to a rupture between the Achæans and Messenians. Pausanias was not able to ascertain the immediate provocation, which induced the Achæans to declare war against the Messenians. But Polybius does not scruple to blame his countrymen, and more especially Philopœmen, for their conduct to a people with whom they were united by federal ties. (XXIII. 10, 5.) Hostilities commenced unfavourably for the

^c It may be observed, that Pausanias, in relating this event, has erroneously ascribed this attack on Messene to Demetrius

king of Macedonia; the last editor of that writer has failed to make any observation on the passage.

Achæans, as their advanced guard fell into an ambuscade of the enemy, and was defeated with great loss; Philopœmen himself remaining in the hands of the victors. So exasperated were the Messenians at the conduct of this celebrated general, that he was thrown into a dungeon, and soon after put to death by poison. His destroyers however did not escape the vengeance of the Achæans; for Lycortas who succeeded to the command, having defeated the Messenian forces, captured their city, and caused all those who had been concerned in the death of Philopœmen to be immediately executed. Peace was then restored, and Messenia once more joined the Achæan confederacy, and remained attached to that republic till the period of its dissolution. (Liv. XXXIX. 49. Polyb. XXIV. 9. et seq. Pausan. Messen. 29.) Messenia, though in some parts a mountainous country, abounded in rich and well watered plains, which furnished pasturage for numerous herds and flocks.

Κατάβρυτον τε μυρίοισι νάμασι,
Καὶ βουσί καὶ ποίμεσιν εὐβοτατάτην,
Οὐτ' ἐν πνοαῖσι χείματος δυσχείμερον,
Οὐτ' αὖ τεθρίπποις ἡλίου θερμὴν ἄγαν.

EURIP. AP. STRAB. VIII. p. 366.

Μεσσήνην ἀγαθὸν μὲν ἀροῦν, ἀγαθὸν δὲ φυτεύειν.

TYRT. FRAGM. AP. SCHOL. PLAT.

It is not therefore surprising, that the Spartans, whose territory was barren, and hard to cultivate, should covet the possession of so excellent a soil. (Eurip. ap. Strab. loc. cit.)

It has been already stated, that the river Neda formed the boundary of Messenia towards Elis and Arcadia. From the latter country it was further

divided by an irregular line of mountains, extending in a south-easterly direction to the chain of Taygetus on the Laconian border. This celebrated range marked the limits of the province to the east, as far as the source of the little river Pamisus, which completed the line of separation from the Spartan territory to the south. (Strab. VIII. p. 361.)

In commencing our description of Messenia with its coast, we have to notice, beyond the mouth of the Neda, the river Cyparisseus, and a little further on the town of Cyparissia, situated in the centre of a ^{Cyparis-}^{seus fl.} ^{Cyparissia.} great gulf, to which it communicated the name of Cyparissius sinus. Pliny says it is seventy-two miles ^{Cyparissius} ^{sinus.} in circumference. (IV. 5.) The river and gulf are now called *Arcadia*, from the modern town which occupies the site of Cyparissia. (Strab. VIII. p. 348-9. Polyb. V. 92, 5. Pausanias, who writes the name Cyparissia, notices there a temple of Apollo, and another of Minerva; near the town was also a ^{Dionysias} ^{fons.} fountain sacred to Bacchus. (Messen. 36. Cf. Steph. Byz. v. Κυπαρισσία.) Sir W. Gell observes, that the citadel of *Arcadia* is probably on the site of the castle "of Cyparissia, the fort is now decayed, and " the town becoming ruinous. It has no port; below, in the way to the sea, are some Doric fragments of marble ^d."

Proceeding along the coast, we find the Cyparis- ^{Cyparis-} ^{sium prom.} ^{Erana.} sium promontorium, now *C. Konello*, and beyond, Erana, which some writers have identified with the Arene of Homer, as we are informed by Strabo (VIII. p. 348.) and the Scholiast to Apollonius Rhodius. (Argon. I. 471.) This ancient town has

^d Itiner. of the Morea, p. 48. Dodwell t. II. p. 350.

been succeeded by *Ordina*, where travellers point out some vestiges of antiquity^c.

Platamodes.
Cenerium.

Platamodes which follows next, (Strab. loc. cit.) is termed a promontory by Pliny. (IV. 5.) Cenerium was another small place in the same vicinity. (Strab. loc. cit.) Above the coast rose mount *Ægaleus*, now

Pylos Messeniacus.

Geranio or *Agio Elia*; (Strab. VIII. p. 359.) at the foot of which was the Messenian Pylos, regarded by many as the capital of Nestor's dominions, and at a later period celebrated for the brilliant successes obtained there by the Athenians in the Peloponnesian war. It is necessary, however, to distinguish between the ancient city of Pylos and the fortress which the Athenian troops, under Demosthenes, erected on the spot termed Coryphasium by the Lacedæmonians. (Thuc. IV. 3.) Strabo affirms, that when the town of Pylos was destroyed, part of the inhabitants retired to Coryphasium; but Pausanias makes no distinction between the old and new town, simply stating that Pylos, founded by Pylus son of Cleson, was situated on the promontory of Coryphasium. To Pylus he has also attributed the foundation of Pylos in Elis, whither that chief retired on his expulsion from Messenia by Neleus and the Thessalian Pelasgi. He adds, that a temple of Minerva Coryphasia was to be seen near the town, as well as the house of Nestor, whose monument was likewise shewn there. Strabo, on the contrary, has been at considerable pains, to prove that the Pylos of Homer was not in Messenia, but in Triphylia; and as the reader is now sufficiently acquainted with the three places which bore this name, and claimed the honour of represent-

^c Itiner. of the Morea, p. 49.

ing the Nelean city, I shall here present him with the summary of that geographer's long digression on the subject. From Homer's description, he observes, it is evident that Nestor's dominions were traversed by the Alpheus; and from his account of Telemachus's voyage, when returning to Ithaca, it is also clear, that the Pylos of the Odyssey could neither be the Messenian nor the Elean city; since the son of Ulysses is made to pass Cruni, Chalcis, Phea, and the coast of Elis, which he could not have done, if he had set out from the last mentioned place; if from the former, the navigation would have been much longer than from the description we are led to suppose, since we must reckon 400 stadia from the Messenian to the Triphylian Pylos only, besides which, we may presume the poet would in that case have named the Neda, the Acidon, and other intervening rivers and places. Again; from Nestor's account of his battle with the Epeans, he must have been separated from that people by the Alpheus, a statement which cannot be reconciled with the position of the Elean Pylos. If, on the other hand, we suppose him to allude to the Messenian city, it will appear very improbable, that Nestor should make an incursion into the country of the Epei, and return from thence with a vast quantity of cattle which he had to convey such a distance. His pursuit of the enemy as far as Buprasium and the Olenian rock, after their defeat, is equally incompatible with the supposition that he marched from Messenia. In fact, it is not easy to understand how there could have been any communication between the Epeans and the subjects of Nestor, if they had been so far removed from each other. But as all the circumstances mentioned

by Homer agree satisfactorily with the situation of the Triphylian city, we are necessarily induced to regard it as the Pylos of Nestor. Such are the chief arguments advanced by Strabo in support of his opinion; and they must, I imagine, be deemed conclusive in deciding the question. At the same time it must be confessed, that there are still some obscure points in the Homeric geography relative to Nestor's dominions which require elucidation, notwithstanding the attention bestowed upon the subject by Strabo. The sites of Arene and Thryoessa in particular are very dubious; and thus the whole account of Nestor's operations against the Epeans is involved in uncertainty. (Strab. VIII. p. 348. et seq.)

We must now endeavour to identify the positions of Pylos and Coryphasium with those places which are known to us from maps and the information conveyed by travellers in Modern Greece. We learn from Pausanias's history of the Messenians that Pylos was a seaport town, and Thucydides affirms that it was the most frequented haven of that people. (IV. 3.) It was nearly closed by the island of Sphacteria, which, like the islet Rhenea with respect to Delos, stood in front of the port. (Pausan. Messen. 36.) According to Thucydides, it had two entrances, one on each side of the island, but of unequal breadth; the narrowest being capable of admitting only two vessels abreast. The harbour itself must have been very capacious for two such considerable fleets as those of Athens and Sparta to engage within it. These characteristics sufficiently indicate the port or bay of *Navarino* as the scene of those most interesting events of the Peloponnesian war, which are detailed in the fourth book of Thu-

cydides, but antiquaries are not agreed as to the exact position which should be assigned to Coryphasium; D'Anville fixes it at New *Navarino*, on the south side of the harbour, but Barbié du Bocage at Old *Navarino* on the opposite or north side of the bay^f. Now we learn from Pausanias, that Pylos or Coryphasium was at least 100 stadia from Methone, or *Modon*, but from the best maps it appears not more than fifty stadia from the latter to New *Navarino*, while the distance to Old *Navarino* is nearly the same as that stated by the Greek writer; which seems conclusive in favour of Barbié du Bocage. The point of land on which Old *Navarino* is situated, answers also better to the Coryphasium Promontorium of Pausanias. Sir W. Gell, in his *Itinerary*, does not seem to have noticed any antiquities at *Navarino*, but he calls the Old town Pylos^g. Some vestiges are laid down in Lapie's map above the coast, and nearly in the centre of the bay, on a spot named *Pila*, which probably answers to the ancient Pylos^h.

The fort erected by the Athenians could not have been Coryphasium itself, since Thucydides represents it as a deserted place, but it must have stood on the promontory facing the open sea. (IV. 3-9.) a circumstance which is likewise applicable to Old *Navarino*. It is well known that the Athenians maintained this position against all the efforts of the Spartans; and by placing there a Messenian garrison, occasioned a serious annoyance to that people during

^f Note to the French Strabo, t. III. p. 171.

^g Itiner. of the Morea, p. 51.

^h Antiquaries ascribe to this

city some coins with the epigraph ΠΤ. ΠΤΑ. and ΠΤ.ΑΙΩΝ. Sestini, p. 50.

the fifteen years it remained in their possession. (Thuc. V. 35. Diod. Sic. XIII. 365.)

Tomeus
mons.

In the first treaty, which took place between the two powers after the battle of Amphipolis, Coryphasium was secured to the Athenians, together with the territory included between Mount Tomeus, and the Buphras. (IV. 118. Cf. Steph. Byz. v. Τεμεύς.) The former is apparently the mountain called in modern maps *Tabolachi* or *Pilaw*. It is connected with Mount Ægaleus on the north, and surrounds the bay of *Navarino* towards the east and south-east. The Buphras is probably the small stream *Brisomero*, which descends from mount *Geramio* or Ægaleus, and falls into the sea north of Old *Navarino*¹. The Illyrians under the command of Scerdilaidas, and Demetrius of Pharos, having, during the Social war attacked Pylos, they were repulsed with loss. (Polyb. IV. 16, 7. 25, 4. IX. 38, 8. Cf. XVIII. 25, 7. Steph.

Sphacteria
insula.

Byz. Πύλος et Κορυφάσιον. The island of Sphacteria, so celebrated in Grecian history, from the defeat and capture of a Lacedæmonian detachment in the seventh year of the Peloponnesian war, was also known by the name of Sphagia, which it still retains. (Strab. VIII.

Sphagiæ
insulæ.

p. 359.) Pliny says the Sphagiæ were three in number; Xenophon likewise speaks of some islands so called on the Laconian coast, meaning doubtless that of Messenia. (Hell. VI. 2, 19.) Two of these must have been mere rocks. To the north of Sphagia, and a little below *Ordina*, is the island of *Prodano*; which must be the Prote of Thucydides. The historian relates, that the Athenian fleet anchored there previous to the sea-fight in the harbour of Pylos (IV. 13.)

Prote
insula.

¹ Itiner. of the Morea, p. 52.

Advancing along the coast south of Coryphasium and Pylos, we come to Methone, or, according to Pausanias, Mothone. Tradition reported that it was so called from Mothone the daughter of Æneas, but it more probably derived its name from the rock Mothon, which formed the breakwater of its harbour. (Pausan. Messen. 35.) Strabo informs us that in the opinion of many writers Methone should be identified with Pedasus, ranked by Homer among the seven towns which Agamemnon offered to Achilles. (VIII. p. 359.)

Καλὴν τ' Αἴπειαν, καὶ Πήδασον ἀμπελόεσσαν.

IL. I. 294.

Pausanias makes the same observation. (Messen. 35.) In the Peloponnesian war, Methone was attacked by some Athenian troops, who were conveyed thither in a fleet sent to ravage the coast of Peloponnesus; but Brasidas, who was quartered in the neighbourhood, having forced his way through the enemy's line, threw himself into the town with 100 men; which timely succour obliged the Athenians to reembark their troops. (Thuc. II. 25.) Methone subsequently received a colony of Nauplians: these, being expelled their native city by the Argives, were established here by the Lacedæmonians. (Pausan. Messen. 35.) Many years after, it sustained great loss from the sudden attack of some Illyrian pirates, who carried off a number of the inhabitants, both men and women. (Pausan. loc. cit.) Methone was afterwards besieged and taken by Agrippa, who had the command of a Roman fleet: that general having found there Bogus, king of Mauritania, caused him to be put to death as a partisan of Marc Antony. (Strab. VIII. p. 359. Dio Cass. L. 11. p. 611.) We

learn from Pausanias that Trajan especially favoured this town, and bestowed several privileges on its inhabitants. (Messen. 35.) The same writer notices here a temple of Minerva Anemotis, and another sacred to Diana, containing a well, whose water, mingled with pitch, resembled in scent and colour the ointment of Cyzicus. (Cf. Plut. Vit. Arat. Plin. IV. 5.) Sir W. Gell states that at about 2700 paces to the east of *Modon*, is a place called *Palaio Morthone*, where are vestiges of a city, with a citadel, and a few marbles^k. *Modon* is a Greek town of some size, with a fortress built by the Venetians.

Ænussæ
insulæ.

Nearly facing it is the little island of *Sapienza*, and more to the east another called *Cabrera*: these are probably the Ænussæ insulæ of Pausanias, (Messen. 34.) and Pliny. (IV. 11.) Beyond Methone a little river named *Siloso* flows into the sea, which seems to correspond with the Sila of Ptolemy, (p. 89.)

Phœnicus
portus.

The Phœnicus portus of Pausanias we may place at *Marathy*, a small harbour nearly opposite the isle of *Cabrera*. (Messen. 34.) The promontory which advances into the sea south of *Marathy* is the Acritas of the ancients, now Cape *Gallo*. (Strab. VIII. p. 359. Pausan. Messen. 34. Plin. IV. 5.) Off this

Acritas
promontorium.

Theganusa
insula.

cape lay the desert island of Theganusa, (Pausan. loc. cit. Pomp. Mel. II. 7.) now *Venetico*. Pliny mentions other islets near the same cape by the name of Thyrides, which must be the rocks called *Formigues*, a little to the south of Theganusa or *Venetico*. On rounding Cape Acritas, the great

Thyrides
insulæ.

^k Itiner. of the Morea, p. 54. There are some imperial coins belonging to this city with the

legend ΜΟΘΩΝΑΙΩΝ. Sestini, p. 50.

Messenian gulf presents itself, which now takes its name from the modern town of *Coron*. It was called ^{Messenia-}Asinæus, as well as ^{cus vel}Messeniacus, from the town of ^{Asineus}Asine, situated on its shore a little above Cape Acritas. (Strab. VIII. p. 359. Plin. IV. 5.) Asine, as we learn from Pausanias, was inhabited by a colony of Dryopes, who had settled originally in Argolis, near Hermione; but being expelled from thence by the Argives, they were removed to the Messenian gulf by the Lacedæmonians. (Messen. 34.) Thucydides affirms that the Lacedæmonians sent to Asine for warlike engines, in order to besiege the fort built by the Athenians at Pylos. (IV. 13. Cf. Xen. Hell. VII. 12, 14. Polyb. XVIII. 25, 7.) Here were two temples sacred to Apollo and Dryops. (Pausan. loc. cit. Cf. Plin. IV. 5. Steph. Byz. v. 'Ασίνη.) Pausanias estimates the distance from Cape Acritas to Asine at forty stadia. Colonides was said to have ^{Colonides.}been founded by a colony from Attica; it was placed on an eminence near the coast, about forty stadia from Asine. (Pausan. Messen.) This would bring us nearly to the site occupied by the modern *Coron*¹.

Beyond was *Æpea*, which changed its name to *Corone* after the restoration of the Messenians. It was ^{Corone}^{prius}*Æpea*. in attempting to take this town during the war occasioned by the secession of Messene from the Achæan league, that Philopœmen was taken prisoner. (Liv. XXXIX. 49.) Strabo reports that this place was regarded by some as the Pegasus of Homer. (VIII. p. 360.) The Messenian gulf is sometimes named

¹ Some coins with the legend ΚΟΛΩΝΑΩΝ or ΚΟΛΩΝΕΗΩΝ are assigned by nu-

mismatical antiquaries to this town, Sestini, p. 49.

Coronæus sinus Pliny says it was eighty miles in circuit and thirty in breadth. (IV. 5.) Pausanias makes mention of the temples of Diana, Bacchus, and Æsculapius at Corone. In the agora was a brasen statue of Jupiter, and one of Minerva in the acropolis; the same author informs us the haven was called the port of the Achæans. According to the measurements of Pausanias, Corone was upwards of eighty stadia from Colonides, (Messen. loc. cit.) though it seems more natural to identify the former with *Coron*, from the similarity of name. In Lapie's Map it is placed at *Petalidi*, a little harbour about fifteen miles to the north of *Coron*^m. At a distance of eighty stadia from the town, towards the land, was a remarkable fountain, which gushed out of the hollow trunk of a plane tree. Higher up the country rose mount Temathea, (Pausan. loc. cit.) connected apparently with the chain of *Tabolachi* or *Tomeus*. Advancing along the coast beyond Corone, and crossing a river named Bias, we reach a spot consecrated to Ino, (Pausan. loc. cit.) and a few miles further the mouth of the Pamisus, the largest river of Peloponnesus, from the quantity of its water, though in length of course it was inferior to the Alpheus and Eurotas, since it flowed only for the space of 100 stadia. (VIII. p. 360.) Pausanias affirms that the waters of the Pamisus were remarkably pure, and abounded with various kinds of fish. He adds that it was navigable for ten stadia from the sea. (Messen. 34. Polyb. XVI. 16, 3. et seq.) The modern name is *Pirnatza*ⁿ. To the east of

Achæorum
portus.

Temathea
mons.

Bias fl.

Pamisus fl.

^m Corone, as may be seen from its coins, once belonged to the Achæan confederacy, the

epigraph being ΚΟΡΟΝΑΙΩΝ ΑΧΑΙΩΝ. Sestini, p. 50.

ⁿ Walpole's Col. t. II. p. 35.

this river was Pheræ of Messenia, where Telema-^{Pheræ.}chus and the son of Nestor were entertained by Diocles on their way from Pylos to Sparta.

Ἐς Φηράς δ' ἴκοντο, Διοκλῆος ποτὶ δῶμα,
Υἱὸς Ὀρσιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.

ODYSS. O. 186.

This place is also alluded to in the Iliad.

Τῶν ῥα πατὴρ μὲν ἔναιεν εὐκτιμένη ἐνὶ Φηρῇ,
Ἀφνειὸς βιότοιο· γένος δ' ἦν ἐκ ποταμοῖο
Ἀλφειοῦ, ὅστ' εὐρὺ ῥέει Πυλίων διὰ γαίης. IL. E. 543.

Pheræ was one of the seven towns offered by Agamemnon to Achilles.

Φηράς τε ζαθίας, ἥδ' Ἀθηϊαν βαθύλειμον. IL. I. 151.

(Cf. Strab. VIII. p. 360. Polyb. XVI. 16, 3. XXV. 1, 2.) It was annexed by Augustus to Laconia after the battle of Actium. (Pausan. Messen. 30.) Near Pheræ flowed the river Nedon, which rose in La-^{Nedon fl.}conia. On its banks stood a celebrated temple consecrated to Minerva Nedusia. (Strab. VIII. p. 360.) About seventy stadia further towards the south was Abia, supposed to be the ancient Ira mentioned by Homer. (Pausan. Messen. 30.) ^{Abia quæ et Ire.}

Καρδαμύλην, Ἐνόπην τε, καὶ Ἴρην ποιήσσαν.

IL. I. 150.

But this must not be confounded with another Messenian town situated on the borders of Arcadia, and often alluded to by Pausanias in his history of the Messenian wars. Some authors, however, have placed Ira in Laconia near Taygetus. (Strab. VIII. p. 360.) Pausanias states that Abia possessed a celebrated temple of Hercules, and another of Æsculapius. (Messen. 30.) In his time the southern limit of Messenia towards Laconia was formed by a woody dell named Choërius, but formerly the territory of <sup>Choërii sal-
tibus.</sup>

this province extended as far as the town of Leucum and the small river Pamisus. The Chœrii saltus was twenty stadia beyond Abia. Further south *Scardamoula*, as it is now called, evidently Cardamyle, represents the Cardamyle of Homer.

Καρδαμύλην, Ἐνόπην τε, καὶ Ἴρην ποιήσσαν—

IL. I. 150.

Pausanias says it was within eight stadia of the sea, and when he wrote belonged to Laconia, having been adjudged to that province by Augustus. Here were temples of Minerva and Apollo Carneius. (Lacon. 26.) Strabo states that Cardamyle was only five stadia from Pheræ, but there must be some error in the text of that geographer. (VIII. p. 361. Steph. Byz. v. Καρδαμύλη. Plin. IV. 5.) Near the town was a temenus consecrated to the Nereids.

Leuctrum. (Pausan. Messen. 26.) Leuctrum, the last town of Messenia on this coast, was sixty stadia from Cardamyle, (Pausan. Messen. 26.) having become from its situation on the frontier a source of dispute between the two nations; Philip the son of Amyntas, who acted as umpire, awarded Leuctrum to the Messenians. (Strab. VIII. p. 361.) It is called Leuctra by Thucydides, (V. 54.) and Xenophon. The latter informs us it was situated above the promontory of Malea. (Hell. VI. 5, 24. Cf. Polyb.) It was said to have been founded by Pelops. (Strab. VIII. p. 360.) Within the town were temples of Æsculapius, Cassandra, and Eros, and in the citadel a temple of Minerva, (Pausan. Lacon. 26.) The ancient site is still distinguished by the name of

Pamisus fl. *Leutro*. A torrent named Pamisus fell into the sea not far from thence. (Strab. VIII. p. 361.)

If we now advance into the interior of Messenia,

we shall find a few miles to the north-east of Cardamyle the ancient town of Gerenia, where Nestor was ^{Gerenia.} said to have been educated, and whence he derived the name of Gerenian, by which he is so frequently designated in Homer. Other accounts, however, seem to be at variance with this tradition, and identify Gerenia with the city named Enope by the same poet.

Καρδαμύλην, 'Ενόπην τε, καὶ Ἴρην ποιήσσαν—

IL. I. 150.

(Pausan. Lacon. 26. Strab. VIII. p. 360. Apollod. II. 7, 5. Plin. IV. 5. Steph. Byz. v. Γεργία.) This town contained a celebrated temple of Æsculapius, built after the model of that at Tricca in Thessaly. (Strab. VIII. p. 360.) But the Messenians pretended that Æsculapius and his sons were natives of their country, and, in proof of this assertion, pointed out a spot named Tricca in their territory, to which they applied the passage of Homer. (Pausan. Messen. 3.)

Mount Calathios in the Gerenian territory was re-<sup>Calathios
mons.</sup> markable for a natural cave, which Pausanias represents as worthy of being visited. (Lacon. 26.) This mountain still retains its name, as we learn from the Itinerary of sir W. Gell, who also heard of the cave^o.

Alagonia was a small town further up the coun-^{Alagonia.} try, and distant about thirty stadia from Gerenia. Pausanias notices its temples of Bacchus and Diana. (Lacon. 26.)

More to the north, and on the borders of Laconia, was a spot named Limnæ, sacred to Diana, ^{Limnæ.}

^o Itiner. of the Morea, p. 238.

- Templum
Diane
Limnati.
dis. whose festival was there celebrated by the two nations. The Messenians were said to have offered violence to some Spartan virgins who came thither to sacrifice in the temple of the goddess. (Strab. VIII. p. 362. Pausan. Messen. 4. et 31.) Many centuries later, in the reign of Tiberias, the Spartans disputed the possession of this spot with the Messenians. Tacitus, who acquaints us with this circumstance, mentions that the temple had already been adjudged to the Messenians by Philip son of Amyntas. (Annal. IV. 43.) The historian places also in the same district Denthelii, which was included in the litigation. Stephanus Byz. writes the name Delthanii. (v. *Δελθάνιοι*.)
- Calamæ. Proceeding westward we have to notice Calamæ, (Pausan. Messen. 31.) now *Calamata*^p, (Steph. Byz. v. *Κάλαμαι*,) and above it, to the north, the town of
- Thuria. Thuria, generally supposed to represent one of the two Homeric towns, Anthea or *Ἄρπηα*. Strabo is inclined to identify it with the latter, (VIII. p. 360.) but Pausanias with the former. (Messen. 31.) The Thuriatæ, according to Thucydides, were among the first to revolt in the last Messenian war, and march to Ithome. (I. 101.) Their town was situated at first on a lofty hill, but at a later period it was removed to the plain below, watered by the river
- Aris fl. Aris. (Pausan. loc. cit. Strab. loc. cit.) By a decree of Augustus, Thuria was annexed to Laconia in consequence of its having espoused the cause of his adversary Marc Antony. (Pausan. loc. cit. Cf. Polyb. XXV. 1, 2. Steph. Byz. v. *Θουρία*.) The ruins

^p Calamæ, which still exists, two miles from *Calamata*, and retains its name, is situated at the distance of about more inland. Walpole's Coll. t. II. p. 36.

of this town are pointed out by sir W. Gell at a *Palaio Castro*, near the village of *Pedima*, on the road from *Scala* to *Calamata*^q.

Strabo writes, that Thuria gave the name of Thuriates sinus to the gulf above which it was placed. (VIII. p. 360.) The road leading from this town into Arcadia passed close to the source of the Pamisus, which was supposed to possess the property of removing disorders incidental to infants. (Pausan. Messen. 31.) Sir W. Gell noticed near *Scala* the foundation of a small temple, and below it a rock with a fountain, forming a pool, which he conceives to be the source alluded to by Pausanias^r. This river is soon after joined by several streams flowing through the great Stenyclerian plain, it then traverses the fertile district once called Macaria, and falls into the sea between Corone and Pheræ. (Strab. VIII. p. 361.)

The Stenyclericus campus received its appellation, as Pausanias affirms, from the hero Stenyclerus, who also gave his name to an ancient city, said to have been the capital of the country in the reign of Cresphontes. (Ephor. ap. Strab. VIII. p. 361. Pausan. Messen. 3.) Herodotus speaks of an engagement that took place there between the Lacedæmonians and Messenians, in which Aeimnestus, the Spartan who slew Mardonius at Plataea, was killed, with 300 of his comrades.

Pausanias relates that the Stenyclerian plain was even in his day celebrated in the songs of the natives as the scene of Aristomenes' achievements. (Messen. 16.)

^q Itiner. of the Morea, p. 65.

^r Ibid. p. 64.

Ἐς τε μέσον πεδίων Στενυχλήριον ἔς τ' ὄρος ἄκρον
 Εἶπετ' Ἀριστομένης τοῖς Λακεδαιμονίοις.

In these plains was a spot called Κάπρου σῆμα, or the Boar's monument, where a great battle was fought at the commencement of the war, in which the Spartans were defeated. (Messen. 15.)

Sir W. Gell traversed this district from *Sakona*, on the Arcadian frontier, to *Melegala* and *Zeza*^s. Here the river *Mauro Zoumena*, which is the principal branch of the Pamisus, receives two other streams from the north and north-east. The *Mauro Zoumena* comes from the west, and answers doubt-

Balyra fl.

Leucasia fl.
 Amphitus fl.
 Carna-
 sium.

less to the Balyra of Pausanias; the other two are the Leucasia and Amphitus. (Messen. 33.) Carnasium, situated at the end of the Stenyclerian plain, was a thick grove of cypresses, containing statues of the Carneian Apollo, Mercury Criophorus, and Proserpine. It was here that the Messenians celebrated the mystic rites of the great goddesses. This spot was further interesting to the antiquary from its

Œchalia.

being supposed to occupy the site of Œchalia, the city of Eurytus. (Pausan. Messen. 33.) This is however a question which has been much agitated by the commentators of Homer; for, as Strabo remarks, the poet seems to speak of two towns of that name, both belonging to Eurytus, one in Thesaly, the other in Messenia; it was from the latter that Thamyris, the Thracian bard, was proceeding on his way to Dorium, another Messenian city, when he encountered the Muses, who deprived him of his art.

^s Itiner. of the Morea, p. 61.

..... ἔνθα τε Μοῦσαι
 Ἀντόμενοι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς,
 Οἰχαλίην ἰόντα, παρ' Εὐρύτου Οἰχαλιῆος·
 Στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ
 Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
 Αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδῆν
 Θεσπεσίην ἀφέλονται, καὶ ἐκλέλαθον κιθαριστύν.

IL. B. 594.

Apollodorus acknowledged only one Œchalia of Eurytus, which he placed in Thessaly; but Demetrius of Scepsis admitted also the Messenian city, which he identified with Andania, a well-known town of that province on the Arcadian frontier. (Strab. VIII. p. 339.) And this opinion nearly agrees with that of Pausanias, who fixes the site of Andania at a distance of only eight stadia from Carnasium. (Messen. 33.) Andania had been the capital of Messenia before the domination of the Heraclidæ. (Messen. 3.) Strabo places it on the road from Messene to Megalopolis. (VIII. p. 360.) It is also mentioned by Livy as situated between those two cities. (XXXVI. 31. Steph. Byz. v. Ἀνδάνια.) Sir W. Gell observed its ruins between *Sakona* and *Krano*, on a hill formed by the foot of mount *Tetrage*¹. Some vestiges noticed by the same traveller near the kalybea of *Krano*, a little further on, were referred by him to Carnasium². The river Charadrus, and a fountain mentioned by Pausanias, are probably the only remaining characteristics of the place. (Messen. 33.)

Amphea was another Messenian town, situated on a lofty hill near the Laconian frontier, and surrounded by abundant springs. The surprise and

¹ Itiner. of the Morea, p. 69.
 Dodwell, t. II. p. 369.

² Itiner. of the Morea, p. 69.

capture of this town by the Spartans was the first act of hostility between that people and the Messenians. (Pausan. Messen. 5. Steph. Byz. v. Ἀμφεία.) The river named Amphitus by Pausanias apparently took its name from this town. (Messen. 33.) Sir W. Gell speaks of a *Palaio Castro*, called *Cochla*, between *Leontari* and *Sakona*, where are many ancient and modern ruins. He adds, that Mr. Linck found a grotto, with a curious basso relievo, and heard here a tradition corresponding with the story of Amphea^x.

Messene. Returning to the Stenyclerian plain, and crossing the Pamisus, we shall find at the foot of mount Ithome, now *Vourkano*, the ruins of Messene, founded, as we have already stated, by Epaminondas. Pausanias informs us that the walls of this city were the strongest he had ever seen, being entirely of stone, and well supplied with towers and buttresses. He commences his description of the interior with the agora, which was adorned with a statue of Jupiter Servator and a fountain: a statue of Cybele in Parian marble by Damophon, a Messenian sculptor of some celebrity, and the temples of Neptune and Venus: beyond were those of Ilithya and Ceres, the hall of the Curetes, and the statues of Castor and Pollux bearing away the daughters of Leucippus. But none of the sacred edifices were so richly adorned with works of sculpture as the temple of Æsculapius, which contained statues of the Muses and Apollo, Hercules, the city of Thebes, Epaminondas, Fortune, and Diana Lucifera. The temple of Messene, daughter of Triopas, was embellished

^x Itiner. of the Morea, p. 75.

with the portraits of the ancient Messenian kings and heroes by Omphalion, a pupil of Nicias.

The Hierothysion contained images of all the gods worshipped by the Greeks, and a brasen statue of Epaminondas. Those of Mercury, Hercules, and Theseus, which adorned the gymnasium, were by Egyptian artists. Within this building was to be seen the tomb of Aristomenes, whose remains were, by the advice of the Pythian oracle, conveyed thither from Rhodes, where he died. The statue of this Messenian hero was erected in the stadium. Near the theatre was a temple of Serapis and Isis.

The citadel was situated on mount Ithome, celebrated in history for the long and obstinate defence which the Messenians there made against the Spartans in their last revolt. It was said to derive its name from Ithome, one of the nymphs who nursed Jupiter. On its summit was the temple of Jupiter Ithomatas, to whom the mountain was especially dedicated. The statue had been made for the Messenians by Ageladas when they occupied Naupactus. An annual festival was there solemnized in honour of the god. (Pausan. Messen. 33.) Strabo compares the Messenian Acropolis to Acrocorinthus, being situated like that citadel on a lofty and steep mountain, enclosed by fortified lines, which connected it with the town. Hence they were justly deemed the two strongest places in the Peloponnesus. When Philip the son of Demetrius was planning the conquest of the peninsula with Demetrius of Pharos, the latter advised him to seize first the horns of the heifer, which would secure to him possession of the animal. By these enigmatical expressions he designated the Peloponnesus and the two bulwarks

above mentioned. (Strab. VIII. p. 361. Polyb. VII. 11.) Scylax says Ithome was eighty stadia from the sea. (Peripl. p. 16.)

Clepsydra
fons.

On the mountain was a spring named Clepsydra, whence water was conveyed to the city. (Pausan. Messen. 21. 23.)

Evan
mons.

Another summit called Evan separated Messene towards the east from the valley of the Pamisus. (Pausan. Messen. 31.) Its modern name is not mentioned by sir W. Gell, who makes use of the ancient appellation of Evan[†].

The ruins of Messene are visible, as we learn from the same antiquary, at *Maurommati*, a small village, with a beautiful source under Ithome in the centre of the ancient city. There are considerable vestiges of the walls and gates. The architrave of one of these is nineteen feet long. It was placed between two towers thirty-three feet distant from each other. These remains, as well as the walls, are composed of magnificent blocks. The latter are in fine preservation, running up mount Ithome, and enclosing a vast extent of ground. The inner gates were divided so as to afford a separate passage for persons on foot, and a road for carriages[‡].

Chironis
stabulum.

In the vicinity of Messene was a spot called Chiron's stable, adorned apparently with villas and pleasure-grounds. The Ætolians committed some depredations here before the commencement of the Social war. (Polyb. IV. 4, 1.) The river Balyra,

Balyra fl.

[†] Itiner. p. 59. "Reach the
" pass between mounts Evan
" Ithome, and pass the walls
" of the city of Messene. A
" fine view."

[‡] Itiner. of the Morea, p. 60.

Dodwell, Class. Tour, t. II. p. 365. There are numerous coins of Messene, both autonomous and federal; the inscription is ΜΕΣΣΑΝΙΩΝ and ΜΕΣΣΗΝΙΩΝ. Sestini, p. 49.

which flowed about thirty stadia from the Arcadian gate, was said to have derived its name from the lyre of Thamyris, which that poet had thrown into the stream after losing his sight. (Pausan. Messen. 33.) The Balyra, which in modern maps is called *Mauro Zoumena*, appears to be the most considerable of the numerous branches of the Pamisus.

On the road leading from Andania to Cyparissia was the small town of Electra, near which flowed the little river of the same name, and likewise another called Coeus. (Pausan. Messen. 33.) This spot answers perhaps to the village of *Alitouri*, where sir W. Gell observed "the ruins of a most singular ancient bridge resting on piers in the centre at the junction of two rivers^a." Beyond Electra, Pausanias notices the ancient town of Dorium, of which he saw the ruins near a fountain named Achaia. (Messen. 33.) Strabo, however, asserts that no such place was known to exist in his day, but that some identified it with an obscure town name Oluris, or Olura, in the Messenian district of Aulon. (VIII. p. 350.) This may have been the spot alluded to by Pausanias. Homer assigned Dorium to the dominions of Nestor, and he has given it additional interest from the calamity which there befell Thamyris.

Καὶ Πτελεὼν, καὶ Ἔλος, καὶ Δάριον· ἐνθα τε Μοῦσαι
Ἀντόμεναι Ὀάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς—

IL. B. 594.

Hesiod seems to have adopted a different tradition, as he removes the scene of this tale to Dotium in Thessaly. (ap. Steph. Byz. v. Δώτιον. Plin. IV. 5.)

^a Itiner. of the Morea, p. 58.

Aulon re-
gio et urbs.

Aulon was that district of Messenia which bordered on Triphylia and part of Arcadia, being separated from these two provinces by the Neda. Pausanias seems to place it near the mouth of that river. He notices there a temple and statue of the Aulonian Æsculapius. (Messen. 36. Cf. Xen. Hell. III. 2, 18. III. 3, 8. Strab. VIII. p. 350. Steph. Byz. v. Αὐλών.)

Ira.

Pliny states that the Alpheus was navigable for six miles near the towns of Aulon and Lepreum. (IV. 5.) Higher up the Neda stood Ira, a mountain-fortress, celebrated in the history of the Messenian wars as the last hold whither Aristomenes retreated, and which he so long defended against the enemies of his country. (Rhian. Frag. ap. Pausan. Messen. 17.)

Οὐρεος ἀργεννοῖο περὶ πτύχας ἐστρατώντο
Χεῖματά τε ποιᾶς τε δύο καὶ εἴκοσι πάσας.

(Cf. Strab. VIII. p. 360. Steph. Byz. v. Ἰρά.) We are informed by sir W. Gell, "that there are some " ruins near a village called *Kakoletri*, on the left " bank of the Neda, which some think those of Ira, " the capital of Messenia in the time of Aristomenes^b."

Amphigenia.

Amphigenia, a town which, according to Homer, belonged to Nestor,

Καὶ Κυπαρισσέηντα, καὶ Ἀμφιγένειαν ἔναιον,
Καὶ Πτελεδὸν, καὶ Ἔλος—

IL. B. 593.

was assigned by some critics to Messenia, (Antimach. ap. Steph. Byz. v. Ἀμφιγένεια,) by others to Triphylia. It was situated near the river Hypsoeis, and possessed a temple of Latona. (Strab. VIII. p. 349.)

^b Itiner. of the Morea, p. 84.

Pteleum, founded by a colony from the Thessa-^{Pteleum.}lian city of the same name, had disappeared in Strabo's time; but the site, though deserted and overspread with brambles and briars, still retained the name of Pteleasimum. (VIII. p. 350.)

Helos was regarded by some as a particular dis-^{Helos.}trict near the Alpheus, by others as a town. (Strab. loc. cit. Plin. IV. 5.)

Rhium, which, according to Strabo, was situated ^{Rhium.}on the gulf of Thuria, is unknown, (VIII. p. 360. 361. Steph. Byz. v. 'Ρίον.)

Æthea was apparently a Messenian town, since Æthea. the inhabitants are said to have revolted from Sparta with the Thuriatæ. (Thuc. I. 101.) Stephanus Byz. assigns it to Laconia. (v. Αἰθαία.)

We should perhaps place in Messenia Argyphaea, ^{Argyphaea.}mentioned as a sea-port town by Homer in the hymn to Apollo.

..... ἥ δὲ πρήσσουσα κέλευθα
'Αρήνην ἱκανε, καὶ 'Αργυφὴν ἑρατεινήν.

Stephanus assigns to the same province Mesola, ^{Mesola.}(v. Μεσόλα,) Neris, (v. Νηρίς,) and Hyameia, (v. ^{Neris.}Hyameia.
'Υάμεια.)

SECTION XIX.

LACONIA.

Summary of the Lacedæmonian history from the earliest period to the subjugation of Greece by the Romans—Boundaries of Laconia—Description of the coast and islands—Topography of Sparta—Interior of the province.

FROM the traditions collected by Pausanias it appears that the Leleges were generally regarded as the first inhabitants of Laconia. It is to this ancient race that he traces the foundation of Sparta, and the origin of its earliest sovereigns, (Lacon. 1.) but he has not informed us by what revolution the Tyndaridæ, who were the last princes of the first Laconian dynasty, made way for the house of Pelops in the person of Menelaus, son-in-law, it is true, of Tyndareus, but who could not have succeeded to the crown in right of his wife. We must probably seek for an explanation of this fact in the power and influence obtained by Pelops and Atreus at this early period over nearly the whole peninsula. Thus, while Agamemnon reigned over Argos and Mycene, the domination of his brother Menelaus extended over the whole of Laconia, and a great portion of Messenia. Homer, as Strabo observes, employs the name of Lacedæmon, to denote both the city and the country of which it was the capital. (VIII. p. 367. Cf. Eustath. II. B. 581.)

Οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν—

IL. B. 581.

Ὅς τοι ἐς εὐρύχορον Λακεδαίμονα παρ Μενέλαον

ᾠχετο—

OD. N. 414.

Οὐδ' ὅτε σε πρότερον Λακεδαίμονος ἐξ ἐρατεινῆς

Ἐπλεον ἀρπάξας ἐν ποντοπόροις νέεσσι.

IL. Γ. 443.

but when the word Sparta is used it is always with reference to the town.

Ἦτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλεις,

Ἄργος τε, Σπάρτη τε, καὶ εὐρυάγυια Μυκῆνη. IL. Δ. 51.

Ἦ που ἐν Ὀρχομενῶ, ἢ ἐν Πύλῳ ἡμαθόντι,

Ἦ που παρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ. OD. Λ. 459.

The same geographer remarks that some commentators have imagined the poet meant to designate Laconia by the appellation of Argos Achaïcum, since it was a well known fact that the Achæi of Thesaly crossed over into Peloponnesus with Pelops, and settled in that part of the peninsula. (VIII. p. 365.) Menelaus was succeeded by Orestes, and Orestes by his son Tisamenus. It was during the reign of the latter that the Dorians and Heraclidæ invaded Peloponnesus, and introduced great and permanent political changes throughout the whole peninsula. Laconia being conquered by the invading army, Tisamenus, with the Achæans, withdrew to the Ægialus, then occupied by the Ionians. (Strab. loc. cit. Pausan. Lacon. 1. Polyb. II. 41, 4. IV. 1, 5.)

In the division which took place of the conquered territory, Argos was assigned to Temenus, Messenia to Cresphontes, and Laconia to Aristodemus; but the latter dying before the partition had been carried into effect, it was adjudged that his two sons Eurysthenes and Procles should be joint heirs of the possessions allotted to their father; and they thus

became the progenitors of a double line of kings, who reigned at Sparta for several generations with equal power and authority. (Herod. VI. 52. Pausan. Lacon. 1.) According to Ephorus, as cited by Strabo, VIII. p. 364, Eurysthenes and Procles divided Laconia into six portions, which were governed by deputies, they themselves residing at Sparta. The inhabitants of this city, called Spartiataë, enjoyed peculiar rights and privileges. Next to these were the Periæci, or inhabitants of the country, who, though in some respects subject to the Spartan citizens, were yet governed by the same laws, and were equally eligible to the different offices of the state. The third class consisted of slaves named Helots, who, having been at first tributary, were, in consequence of their revolt, reduced to slavery, after an obstinate contest, called the war of the Helots. This name was said to be derived from Helos, a Laconian town, which was foremost in the rebellion. The Helots being considered as public slaves, their places of abode were regulated by the state, and certain duties imposed upon them. The laws relative to this unfortunate class of men are ascribed to Agis son of Eurysthenes.

It is generally admitted that at first the Spartan constitution was very defective; dissensions frequently arose between the two sovereigns, which often produced serious injury to the state. It was to remedy this great evil that the efforts of Lycurgus were principally directed; and the subsequent stability of the Lacedæmonian government proves the success which attended the adoption of his system. (Herod. I. 65. VI. 52. Pausan. Lacon. 1.) From Plutarch's Life of Lycurgus it appears that

great diversity of opinion existed among the ancients as to the precise time in which this great lawgiver flourished. Aristotle supposed him to have been a contemporary of Iphitus, who revived the Olympic games, while Xenophon, Eratosthenes, and Apollodorus assigned to him a much earlier date. Pausanias coincides however with Aristotle, (*Eliac.* I. 4.) as does also Plutarch himself. Herodotus, whose testimony the biographer has not thought proper to adduce, affirms that Lycurgus was guardian to Leobotes, or Lebotas, as he is called by Pausanias; but most writers have placed his regency in the reign of Charilaus. Pausanias says that he promulgated his laws in that of Agesilaus, grandson of Labotas. (*Lacon.* 2. Cf. *Lucian.* *Gymnas.* c. 39.^a) It was a generally received opinion among the ancients that Lycurgus had borrowed largely from the Cretan lawgiver Minos; and though this notion is controverted by Polybius, (*VI.* 45.) yet there seems so much similarity between the two codes, especially with regard to discipline and public education, that it can scarcely be looked upon as fortuitous. (Cf. *Strab.* X. p. 481. seq.)

The first important change introduced by Lycurgus in the Spartan constitution was the creation of a senate, consisting of twenty-eight members, who, being in all matters of deliberation possessed of equal authority with the kings, proved an effectual check against any infringement of the laws on their part, and preserved a just balance in the state, by supporting the crown against the encroachments of

^a See Larcher's *Chronologie d'Hérodote*, and Clinton's *Fasti Hellen*, Appendix, p. 408. n.

the people, and protecting the latter against any undue influence of the regal power. (Plat. de Leg. III. Herod. I. 65. Xen. de Rep. Lac. 8. Aristot. Polit. V. H. Plut. Lycurg.) It was also enacted that the people should be occasionally summoned, and have the power of deciding upon any question proposed to them. No measure, however, could originate with them; they had only the right of approving or rejecting what was submitted to them by the senate and two kings. But, as danger was to be apprehended from various attempts subsequently made by the people to extend their rights in these meetings, it was at length ordained, that, if the latter endeavoured to alter any law, the kings and senate should dissolve the assembly, and annul the amendment. With a view of counterbalancing the great power thus committed to the legislative assembly, and which might degenerate into oligarchy, five annual magistrates were appointed, named Ephori, whose office it was, like that of the tribunes at Rome, to watch over the interests of the people, and protect them against the influence of the aristocracy. The institution of the Ephors is ascribed by Herodotus (I. 65.) and Xenophon (de Rep. Lac. 8.) to Lycurgus; but Aristotle affirms that they were created in the reign of Theopompus, nearly a hundred and thirty years after Lycurgus. (Polit. V. 9. Plut. Vit. Lycurg.) We are not acquainted with the extent of power originally allotted to these magistrates; but it is certain that they gradually exceeded, as in the case of the Roman tribunes, the bounds set on their authority, till at length it exceeded that of the crown, since they were enabled to bring kings to trial, and even to condemn them to

death. At the time of the Peloponnesian war we find the Ephors deciding upon the most important measures of the state; such as declaring war or making peace, negotiating treaties and alliances, presiding in deliberative assemblies, and collecting the votes. They also possessed a censorial authority over the moral conduct of the people, superintended the education of youth, took cognizance of all offences against the government, and inquired into the conduct of every magistrate in the state. (Thuc. I. 131. V. 36. VIII. 12. Xen. de Rep. Lac. 8, 4. Hell. III. 3, 5. Aristot. Polit. V. 17.)

Lycurgus, in order to banish wealth and luxury from the state, made a new division of lands, by which the income and possessions of all were rendered equal. He divided the territory of Sparta into 9000 portions, and the remainder of Laconia into 30,000, of which one lot was assigned to each citizen and inhabitant. These parcels of land were supposed to produce seventy medimni of grain for a man and twelve for a woman, besides a sufficient quantity of wine and oil. The more effectually to banish the love of riches, the Spartan lawgiver prohibited the use of gold and silver, and allowed only iron money, affixing even to this the lowest value. He also instituted public repasts termed *Phiditia*, where all the citizens partook in common of such frugal fare as the law directed. The kings even were not exempted from this regulation, but eat with the other citizens; the only distinction observed with respect to them being that of having a double portion of food. The Spartan custom of eating in public appears to have been borrowed from the Cretans, who called these repasts *Andria*. (Plut.

Vit. Lycurg. Cf. Aristot. Polit. II. 8. Xen. Rep. Lac. 5. Herod. VI. 57.)

At the age of seven all the Spartan children, by the laws of Lycurgus, were enrolled in companies, and educated agreeably to his rules of discipline and exercise, which were strictly enforced. These varied according to the ages of the boys, but were not entirely remitted even after they had attained to manhood. For it was a maxim with Lycurgus that no man should live for himself, but for his country. Every Spartan therefore was regarded as a soldier, and the city itself resembled a great camp, where every one had a fixed allowance, and was required to perform regular service. In order that they might have more leisure to devote themselves to martial pursuits, they were forbidden to exercise any mechanical arts or trades, which, together with the labours of agriculture, devolved on the Helots. The condition of these ill-fated men cannot even now be considered without feelings of commiseration for their sufferings, and execration and horror at the conduct of their oppressors. Aristotle has recorded, that when the Ephori entered upon their office they began by declaring war against the Helots, who were then liable to be attacked and murdered without any form of justice whatsoever. Sometimes indeed the Spartan youths armed with daggers were ordered to place themselves in ambuscade, to surprise and put to death any of these unfortunate wretches whom they might chance to meet. These cryptia, as they were called, took place most commonly at night; but the unhappy objects of this barbarous exercise were frequently assailed by day, and butchered whilst working in the fields. It is related by Thu-

cydides to the indelible disgrace of the Spartan government, that in the Peloponnesian war, when Brasidas undertook his expedition into Thrace, great offers were made to such of the Helots as would volunteer their services to join that general. These having eagerly pressed to the standard in great numbers, two thousand of the most distinguished for strength and valour were selected, who, being pronounced free, and having been crowned with chaplets, were led in procession to the temples; but not long after the whole number disappeared, without any indication of the manner in which their destruction had been accomplished. If these and similar atrocities are not to be laid to the charge of Lycurgus, he is at least responsible for the political principles which necessarily resulted from the spirit of his laws. Self-interest was the great motive which characterised the policy of Sparta; and to this every feeling of generosity, humanity, and justice was sacrificed, when supposed to militate against the welfare of the state. (Aristot. Pol. II. 7. VII. 14. Plat. de Leg. I. Thuc. I. 76. IV. 80. Polyb. VI. 8. Ælian. Var. Hist. VI. 7. Plut. Vit. Lycurg. ^b

The two reigning houses of Lacedæmon took the names of Agidæ and Eurypontidæ from Agis and Eurypon, sons of Eurysthenes and Procles, the first Heraclid sovereigns ^c; since, as Ephorus asserted, these were looked upon as having succeeded to the

^b For a more full and detailed account of the institutions of Lycurgus and the Spartan polity, the reader may consult Cragius and Ubbo Emmius, de Rep. Lacedæm.; Meursii Miscellan. Lacon.; Potter's Antiq.

of Greece; Barthelemy, Voyage du Jenne Anacharsis.

^c Pausanias makes Eurypon the grandson of Procles. (Lacon. 7.) See on this subject a note of Valckenærius ad Theocrit. Adoniaz. p. 265—271.

throne in their own right, whilst their fathers obtained the crown by foreign aid. (ap. Strab. VIII. p. 366. Pausan. Lacon. 2—7.) Pausanias, in his sketch of the Lacedæmonian affairs, has furnished us with the separate history of each line; but this arrangement is evidently defective, as it is impossible thus to follow the course of events; for having proceeded through one series of sovereigns, we are obliged to retrace our steps to the point from whence we set out, in order to go through the parallel line of Spartan kings. I conceive the more easy and natural method would be, to note down the principal facts which belong to the Spartan history in one unbroken thread through the conjoint reigns of the two associate kings, who should be considered only in the light of the first magistrates of the state, as the consuls at Rome or the archonts at Athens. The thirst for conquest, which the institutions of Lycurgus tended to infuse into the minds of his countrymen, soon began to display itself. After having vanquished the few remaining towns in the occupation of the Achæans, they engaged in hostilities with the Argives, in order to possess themselves of the small district of Cynuria, situated on the confines of the two countries, and which became a continual source of contention, being alternately lost and won. (Herod. I. 182. Pausan. Lacon. 2.) They were also frequently at war with the Tegeans of Arcadia; but the most important and obstinate conflict was that waged against Messenia in the

^d The defect of Pausanias's method might easily be rectified by exhibiting the two successions in synoptical tables. This has partly been done by

Mr. Clinton in his *Fasti Hellenici*, where he has also inserted a very full genealogical table of the Eurysthenidæ and Proclidæ. (Append. p. 204.)

reigns of Polydorus and Theopompus, and which terminated in the entire subjugation of that country. (Pausan. Lacon. 3.) Not long after, they also finally conquered the Tegeatæ. (Herod. I. 65. Pausan. Lacon. 3.) Sparta was already the first power of Greece, when Cræsus was induced by the counsels of an oracle to court its alliance; but the succours, which were to have been sent to the Lydian monarch, were stopped by the news of the siege and capture of Sardis. (Herod. I. 83.) From this time many years elapse before any events of importance occur in the history of Lacedæmon, but during the reign of Cleomenes, son of Anaxandrides, these follow each other in rapid succession. This prince engaged in war with Argos, and totally defeated the Argive forces, five thousand of whom were destroyed in a grove, whither they had taken refuge, and which was set on fire by order of Cleomenes; he also led the expedition undertaken by order of the Delphic oracle, for the purpose of freeing Athens from the tyranny of the Pisistratidæ, which was attended with complete success. Cleomenes would have acquired well-deserved credit for the skill and prudence with which this enterprise was conducted, had he not afterwards sought to exercise an undue influence over the Athenians, and even attempted to make himself master of the acropolis in conjunction with Isagoras, an Athenian, whom he was desirous of placing at the head of his native city. Frustrated in this design, and driven with ignominy from Attica, he vented his rage and disappointment in the devastation of the Eleusinian territory, which was accounted sacred. (Herod. VI. 75. Pausan. Lacon. 4.) At the instigation of this prince,

whose actions bear strongly the mark of insanity, the Lacedæmonians undertook another expedition into Attica, with a view of replacing Hippias, son of Pisistratus, on the throne; but the allied troops refusing to join in so unjust an enterprise, it was finally abandoned. (Herod. V. 76.) The conduct of Cleomenes towards his colleague proves, that, guarded as was the constitution of Lycurgus, it afforded no protection against the machinations of a crafty and designing prince. Well knowing that the opposition he had encountered in the island of Ægina originated with Demaratus, he determined to avenge the insult by deposing him, and for this purpose secured the assistance of Leotychides, who was to reap the only advantage that might be looked for from the overthrow of that monarch; he then artfully reported that Demaratus was not the legitimate son of Ariston, whom he had succeeded, but the offspring of an adulterous intercourse, and bribed the Pythian priestess to confirm this falsehood, whereby he was compelled to vacate the throne. Not content with having deprived this unhappy prince of his crown, the enmity of Cleomenes still pursued him, and at length forced him to seek refuge at the court of Xerxes. The fraudulent conspiracy, however, of which he had been the victim was not long after discovered, and Cleomenes, who had rendered himself obnoxious on other accounts to the Spartan government, was arrested, and confined in a place of security, where, under the influence of insanity, he is said to have destroyed himself. (Herod. VI. 75. Pausan. Lacon. 4.) His successor was Leonidas, whose splendid achievements and noble death at Thermopylæ have conferred more lasting glory on

his country than all the victories gained by Sparta. But for that unexampled instance of devotion in their country's cause, displayed by this gallant prince and his 300 companions, the Lacedæmonian character would not have been distinguished in history for its energy or patriotic zeal during the Persian conflict; since tardiness and superstition prevented their sharing in the glories of the field of Marathon: the want also of energy and talent in their commander Eurybiades would no doubt have brought Greece to the verge of destruction, had not the wisdom and vigour of Themistocles interposed, to counteract the effects of his weak and vacillating disposition. The battle of Plataea, it is true, was won by a Spartan general, and it cannot be denied that the valour and firmness of the Lacedæmonian troops contributed mainly to the success of that memorable day; but yet how mean and contemptible appears the procrastination of the Spartan government in taking the field, when compared with the heroic zeal and devotion of the Athenians: notwithstanding the strength and resources of the former were as yet unimpaired, whilst the latter were without a country, and destitute of every thing but their arms, and courage to employ them against the common enemy. (Herod. VIII. 144. Thuc. I. 74.)

After the battle of Mycale, which freed the island and colonies from the Persian yoke, and the capture of Sestos, whereby the Hellespont was opened to the Grecian fleet, the Lacedæmonians abandoned the conduct of the war to the Athenians. They appear to have been induced to adopt this measure both from their own want of skill in naval affairs, and the unpopularity of their commanders, whose haughty

and unbending manners were ill calculated to conciliate the good-will of the allied forces. The treasonable practices of which Pausanias was guilty would also tend to lower their character in the public estimation, while the equity and integrity of Aristides and Cimon, united with the most courteous and affable behaviour, could not fail of securing the esteem and good-will of all in favour of the Athenians. (Thuc. I. 96. Plut. Vit. Aristid. et Cim.) The jealousy, with which this preponderating influence inspired the Lacedæmonians, did not display itself in direct attacks and open war; but, instigated by a cunning and cautious policy, which formed part of their natural character, they sought to render their rivals less formidable, by persuading them to leave their city unfortified. Their craftiness and hypocrisy were however surpassed by the sagacity and artifice of Themistocles, and they had the mortification of seeing their plans detected, and the rival city secured by solid walls and ramparts from the attacks of an invading army. (Thuc. I. 90.) The rapid advance of the Athenians towards universal domination proved too late the error they had been guilty of in withdrawing from the command of the Persian war before its termination, and having thus placed power in the hands of rivals too wise and dexterous not to profit by their advantage. The short and desultory war of Eubœa afforded them no means of crushing the growing power of Athens; but the strength of the two republics was tried in the plains of Tanagra, and the superiority of the Lacedæmonian infantry rendered apparent by a victory which had no other result. At the conclusion of the war, the Athenians were left in possession of all previous acquisitions,

with the important additions of Eubœa, Ægina, Naupactus, and the colonies of Chalcidic Thrace. (Thuc. I. 115. Plut. Vit. Pericl.) The Spartan government, being now aware that the next struggle must prove decisive, gladly made the wrongs sustained by the Corinthians in the affairs of Corcyra and Potidæa a pretext for a rupture with Athens. The wary and prudent Archidamus recommended delay in the declaration of war, until they had prepared themselves more effectually for a conflict which he knew would be severe and bloody, but he was silenced by the impetuosity of the ephor Sthenelaidas, who urged his countrymen to lose no time in avenging their allies, and reducing the power of Athens. (Thuc. I. 85. Pausan. Lacon. 7.) Accordingly, when all attempts to extort submission from that republic had failed, in consequence of the firmness of Pericles, Attica was invaded by a powerful army of the Lacedæmonians and their confederates, under the command of Archidamus. Meeting with no opposition, they advanced to Acharnæ, where they encamped, and by ravaging the surrounding district endeavoured to incite the Athenians to hazard a general engagement. The latter, however, by the advice of Pericles, remained within their walls, unmoved by the devastation committed in their country, till the enemy, from want of subsistence, were compelled to evacuate Attica, and return to the Peloponnesus. This was succeeded by a second invasion the following year; but though the Athenians were at that time exposed to the ravages of a dreadful pestilential disorder, in addition to the evils attendant upon war, their firmness remained unshaken, and the Lacedæmonians, in order to escape the contagion,

passed into Bœotia, where they invested Platæa. The capture of this little town, after a long and memorable siege, was one of the few trophies gained by the Peloponnesians in the commencement of the war; but their success was tarnished by the cruel policy which sacrificed a brave and generous people to the vindictive resentment of the Thebans. (Thuc. II. 71. III. 68.) The efforts of the Spartans to molest and harrass their enemies in other quarters were not attended with the same fortunate result, having been defeated by land in Acarnania, and their attempts to obtain the empire of the sea baffled by the superior skill and courage of an inferior Athenian fleet in the gulf of Corinth. (Thuc. II. 83. seq.) By the feeble and dilatory conduct of their admiral Alcidas, they also missed the opportunity of assisting Lesbos when in a state of revolt, and of freeing that important island from the Athenian yoke. (Thuc. III. 32.) The same want of energy and promptitude of action caused them to lose the no less favourable occasion for securing Corcyra during the factions and dissensions by which it was agitated. In short, the Spartans appear to have neglected all the advantages which chance so liberally threw in their way, and which, if improved, might have been attended with serious injury to their adversaries. (Thuc. III. 76.) As the war proceeded, the tide of success became still more decidedly adverse to the Lacedæmonians and their allies: they met with a signal defeat at Olpæ in Amphilochia, which was followed by the occupation of Pylos on the part of the Athenians; their fleet was soon after destroyed in a sea-fight, and their troops blockaded in the island of Sphacteria by the enemy's victorious squadron.

In vain did the Spartans now sue for peace; the Athenians, inflated with success, and eager to profit by their superiority, determined to prosecute the war with vigour. Cleon and Demosthenes, having landed forces in Sphacteria, compelled the Spartan troops, after a gallant resistance, to surrender. The evils of war now pressed heavily on the Lacedæmonians: Pylos became the resort of the Messenians and discontented Helots, who from thence ravaged with impunity the Spartan territory, and threatened even to wrest Messenia from the grasp of its oppressors. The Athenian fleet landed a body of troops in Cythera under the command of Nicias, and speedily conquered that island; from whence they harrassed the enemy by disembarking on various points of the Laconian coast, and spreading terror and devastation throughout the country. (Thuc. IV. 54. seq.) At no period of its history was Sparta reduced to so low a state as at this juncture, when, instead of being the assailant, she was forced to act on the defensive, and individually to sustain the whole pressure of the war within her own territory. To Brasidas alone the glory is due of having preserved the honour of his country when on the point of submitting to the enemy. This able and enterprising officer judged rightly, that, in order to relieve Sparta, and direct the war into another channel, the Athenians must be assailed in some distant but vulnerable quarter: and as Chalcidic Thrace, from the enmity of its inhabitants to that people, together with the inducement held out by Perdiccas, king of Macedon, presented the most favourable opening for such an enterprise, he urged the Spartan government to intrust him with such a body of troops as could be

spared for the purpose of attacking the Athenian dependencies in that quarter. The brilliant success which attended his operations in Thrace fully proved the soundness of his views, and justified the expectations of his country. By these conquests and victories on the Strymon the posture of affairs was once more changed, and Sparta could now treat with Athens on fair and honourable terms. After a long and harrassing warfare, both parties felt inclined to enjoy the blessings of peace. The Spartans had been disappointed in their hope of a speedy termination to the contest by the subjugation of their enemies, a result which was now as distant as at the breaking out of hostilities; they were also especially desirous of regaining Pylos, still occupied by the enemy, and of recovering the three hundred citizens who had been taken in the island of Sphacteria. Their king Pleistoanax, from personal motives, was anxious for peace; and the death of Brasidas, who from his success would naturally have advocated a continuance of the war, having removed one great obstacle to an accommodation between the two powers, a cessation of arms was agreed upon, and not long after a treaty ratified, which not only suspended further operations, but cemented a union between these two principal states of Greece. (Thuc. V. 23.) In proportion, however, as closer ties were formed by the Spartan government with Athens, important members of the Peloponnesian confederacy became alienated and detached from its alliance. The Corinthians complained, that after all their exertions during the war, their interests had been disregarded in the negotiation carried on with Athens; since some of their dependencies, taken

during the war, had not been restored to them. The Eleans and Mantineans had each likewise their cause for discontent, and all blamed Lacedæmon for having sacrificed faithful allies to the narrow views of a selfish policy. Whilst Athens then was alone enjoying the restoration of tranquillity and peace, the Spartans saw themselves threatened by a formidable coalition of the above named Peloponnesian states. They succeeded, it is true, in diverting the Bœotians from the confederacy formed against them, and even in restoring harmony with the Corinthians, but to counterbalance this success they presently saw the Argives, and even the Athenians, added to the number of their enemies. This was effected by Alcibiades, who, piqued at the preference they had testified for Nicias during former negotiations, now sought to revenge the slight he had received by the severest wound he could inflict. A fresh war was thus kindled in the heart of Peloponnesus, which threatened to annihilate the power and influence which the Lacedæmonians had so long retained in the peninsula. The contest however was not of long duration, and might have ended even sooner, if Agis the Spartan king, who commanded against the Argives and their allies, had not unaccountably allowed their army to escape when surrounded by his troops, and a total defeat appeared inevitable. Agis, however, repaired the error of which he had been guilty, by the decisive victory of Mantinea, which at once crushed the coalition formed by Alcibiades, and restored Sparta to its former preeminence among the states of Peloponnesus. (Thuc. V. 73. seq.) The expedition into Sicily, undertaken by the Athenians, now afforded the Lacedæmonians an opportunity of

humbling this ambitious people, which they would perhaps have overlooked but for the counsels of Alcibiades, who, acquainted with all the schemes of their enemies, was well qualified to point out the means by which they could be most effectually counteracted. Being now alienated from his country, his great object was to effect its downfall, and with this view he urged the Spartan government to send immediately such troops as they could dispose of to the assistance of Syracuse, and, above all, a general capable of taking the entire direction of the Sicilian forces. He also recommended the occupation of Deceleia, an Attic fortress of great importance, since it commanded the road to Eubœa, from whence supplies were conveyed to Attica; all which advice was strictly and promptly followed by the Lacedæmonians.

To the timely arrival of Gylippus, Syracuse, no doubt, owed its deliverance, since the progress of the Athenians was thereby arrested, and confidence and courage restored to the besieged. By the skill and able management of this general, affairs soon assumed a different aspect. The Syracusans, instead of acting on the defensive, now, in turn, became the assailants by sea and land; nor did they receive any check in their victorious career, till they had effected the complete destruction of the mighty armament of Athens; the wretched captives, fast perishing in the dungeons of the victors, being almost the only remaining trace of its existence. (Thuc. VII.) Athens seemed now prostrate at the feet of her rival; and had the war been transferred from Sicily to Attica, and prosecuted with energy and vigour, her final overthrow would probably have

been accomplished. But, while the tardy and cautious Lacedæmonians were deliberating on which point to strike the final blow, time was allowed to their more active adversaries to recover from the first effects of the Sicilian disaster, and repair in some measure the heavy losses it had occasioned. The seat of war was now transferred to the Ionian coast and islands, whither the Peloponnesian fleet was invited to proceed by the Persian satrap Tissaphernes, with a view of liberating the Greek colonies of Asia Minor from the Athenian yoke. The Lacedæmonians thought it no disparagement to their character to form an alliance with the Persian king, and to receive from his treasury the requisite subsidies for the maintenance of their fleet. They had declared in the outset that they would strain every nerve to accomplish the overthrow of their enemies, and that they would even league with the Barbarian in order to attain this end. The time was now arrived when this menace was to be put in execution ; for, as the war was entirely carried on by sea, the allies would have been still unable to cope with the Athenian navy, if the gold of Persia had not supplied them with the necessary means for supporting a powerful fleet in the Ægæan. Fortunately for the Athenians, Tissaphernes, who acted under the secret direction of Alcibiades, unwilling to procure for the Lacedæmonians so decided a superiority over their enemies as might render them afterwards formidable to the Persian, dealt out his subsidies with so sparing a hand, while he delayed, under various pretexts, joining his fleet with theirs, that the Lacedæmonians could obtain no decided advantage over the Athenians, though the latter

were harrassed by factions at home, and greatly annoyed by the occupation of Deceleia, where Agis king of Sparta was encamped with a considerable force. (Thuc. VII. 27.) The Spartan admirals, aware at length of the little dependence that was to be placed in the faith and promises of Tissaphernes, determined to quit Ionia, and proceed to the Hellespont, whither they had been summoned by Pharnabazus, another Persian satrap, from whose assistance and cooperation a speedy termination of the war might be anticipated. On their departure, however, from Miletus, they were quickly followed by the Athenian fleet, then stationed at Samos, under the command of Thrasyllus and Thrasybulus, when an obstinate conflict took place off Cynossema, a promontory of the Chersonnese, near Sestos; the Athenians gained the day, after capturing twenty-one galleys from the Peloponnesians, and forcing the rest to seek shelter at Abydos. This important success greatly raised the hopes of the former, and equally discouraged the Spartans and their allies. (Thuc. VIII. 104. et seq.) With the assistance however of Pharnabazus another fleet was presently equipped, and prepared to dispute again the empire of the sea. After several minor engagements, a decisive action took place near Cyzicus, on which occasion the Athenians, under the command of Alcibiades, now restored to the favour of his fellow-citizens, totally defeated the Spartans; the whole of their fleet, with the exception of the Syracusan squadron, being captured, and Mindarus their admiral slain. The consternation produced by this disaster is forcibly expressed in the laconic epistle of Hippocrates, the officer next in command, which

was intercepted by the Athenians on its way to Sparta. "Success has fled; Mindarus is dead; our men are famished; we know not how to act." (Xen. Hell. I. 1, 17.) All hope of making head against the enemy by sea having now vanished, they withdrew their fleet from the Hellespont, and retired to Ephesus, whither Lysander was despatched to take the command. The appointment of this most able officer contributed more than any other measure to retrieve the losses sustained by Sparta. By his skilful negotiations and insinuating manners, the younger Cyrus, to whom his father Darius had intrusted the government of a large portion of Asia Minor, became the powerful and zealous ally of the Spartans; and so liberally did he supply their wants, that Lysander presently found himself possessed of a powerful fleet, and only waited for a favourable opportunity to commence offensive operations. It was not long before the Athenian galleys, commanded by Antiochus in the absence of Alcibiades, appeared off the port of Ephesus. This officer had received strict orders from his commander to avoid a general engagement; but some of his ships incautiously advanced too far, and were attacked by the Spartans; it now became necessary for the Athenians to support their van, and thus their whole fleet was unexpectedly involved in battle with the Spartan galleys, which were fully prepared for action. The defeat of the Athenians necessarily ensued, with the loss of fifteen ships; and so great was the indignation of the people at this disaster, that they once more banished Alcibiades from their city; a measure which may be said to have accelerated their downfall, since they deprived themselves of

the only man who possessed abilities to extricate them from their present difficulties. (Xen. Hell. I. 5, 10. Plut. Vit. Alcib.) Lysander was succeeded in the command of the Spartan fleet by Callicratidas, who defeated Conon, one of the ten generals appointed by the Athenians, and after capturing several of his ships, blockaded the remainder in the harbour of Mitylene. Extraordinary efforts were now made at Athens to deliver Conon from his perilous situation, and in thirty days a numerous squadron left the Piræus for the purpose of raising the siege of Mitylene. Callicratidas advanced to meet the enemy with 120 galleys, leaving 50 under the command of Eteonicus, to watch the motions of Conon. The two fleets encountered each other near the islands of Arginusæ, between Lesbos and the continent, when, after a well contested action, victory declared itself in favour of the Athenians, who took or destroyed seventy of the enemy's ships; Callicratidas himself also perished in the action. This brilliant achievement might have reestablished the fallen fortunes of the Athenians, but for a strange perverseness of judgment, which induced them, with ingratitude almost unexampled in the history of nations, to bring to trial the very generals to whom they were indebted for this important success. These were accused of not having saved the crews of the vessels wrecked in the action; and for this offence, after a procedure divested of all forms of justice, they were condemned and executed. (Xen. Hell. I. 7. et seq.)

Lysander was now again appointed commander-in-chief of the Peloponnesian naval forces; and was enabled, by the liberal and friendly assistance of

Cyrus, to make such exertions in collecting and equipping the fleet, that he was soon in a condition to face the enemy. He shortly after removed the seat of war to the Hellespont, and took up his station at Lampsacus, while the enemy formed a naval camp at Ægospotami. It was in this position that, by a skilful stratagem of Lysander, the Athenians were at length surprised, and their whole fleet captured, by the victorious Spartan admiral. This decisive blow destroyed the naval power of Athens, and finally terminated in favour of Sparta and her confederates the desperate struggle which had so long disturbed the tranquillity of Greece.

Lysander, after having compelled the cities of the Hellespont, and the other Athenian dependencies, to submit to the Peloponnesian allies, sailed towards Attica, and appeared before the Piræus with 200 galleys; while the Lacedæmonian forces under Agis advanced from Deceleia, and invested Athens by land, in conjunction with a fresh army, commanded by Pausanias, the other king of Sparta. The Athenians, after suffering greatly from famine, were at length forced to capitulate, when the following conditions were imposed by the victors. That they should surrender all their triremes, except twelve; pull down the long walls and fortifications of the Piræus; receive all their exiled into the city; account all friends or foes, according as they were well or ill disposed towards Lacedæmon; and, lastly, follow the forces of that power in their expeditions by land or sea whithersoever they should command. The Corinthians and Bœotians strongly urged the Spartans to complete the destruction of the rival city; but they, with more humanity and wisdom, re-

jected this advice, alleging that it would ill become the Lacedæmonians to destroy a people who had rendered such important services to Greece in her utmost need. (Xen. Hell. II. 2, 12. Plut. Vit. Lysandr.) But though Athens was preserved, the Lacedæmonians were too politic to allow its form of government to remain unchanged. The democracy was abolished, and an oligarchy of Thirty established in its stead, with power to effect such alterations in the laws and constitution as would be approved of by the Spartans. The same measures were generally adopted throughout the Grecian colonies and islands lately dependent on Athens by means of Spartan officers called harmosts, who were sent to regulate their affairs agreeably to the views of the Lacedæmonian government. Thus Sparta, after a long and obstinate struggle carried on with scarcely any intermission for twenty-seven years, finally acquired an undisputed ascendancy over the rest of Greece. (Xen. Anab. VI. 6, 9. Polyb. IV. 27, 4.) So great a change in the political system of the country could not be effected, however, without a corresponding change in the moral condition of the people; the Spartans gradually began to relax from the rigid and austere discipline of Lycurgus; their intercourse with foreign countries, more especially with Persia, introduced a love of wealth and luxury, which soon corrupted the manners of the nation; and from that time the citizens of Lacedæmon became as remarkable for their avarice, as they had once been distinguished for their simple frugality and contempt of riches. (Plut. Vit. Lysandr.) These vices, together with that haughty spirit which we have already noticed in the conduct of the Spartan

commanders, soon rendered them obnoxious to the other Greeks, and eventually led to the decline of their empire in a few years after the subjugation of Athens. That city was the first to emancipate itself from the yoke of the Thirty Tyrants, established and avowedly supported in their bloody persecutions and despotic administration by the forces of Sparta. This happy revolution was effected by the valour and patriotism of Thrasybulus, who compelled the Lacedæmonians, after a weak attempt to impede his successful career, to evacuate the Athenian territory. They now vented their displeasure on their king Pausanias, whom justice and humanity had forbidden to oppose the overthrow of so iniquitous and odious an oligarchy. (Pausan. Lacon. 5. Xen. Hell. II. 4.) Not long after this event they were engaged in a war with the Eleans on the subject of Lepreum. Thebes and Corinth, alienated also from their interests, were about the same time led to form a coalition with Argos. The war which Agesilaus, who had succeeded Agis on the throne of Sparta, waged against the Persians in Asia Minor, added doubtless to the glory and renown of the Lacedæmonians, and extended their foreign possessions; but it meanwhile left the state exposed at home to the attacks of these several powers, who from allies had been converted into enemies, partly from a dread of the ambitious views of Sparta, and still more perhaps by the influence of Persian bribery. (Hell. III. 4. et seq. Plut. Vit. Agesil.) The Lacedæmonians, unsuccessful at first in Bœotia, where Lysander was defeated and killed, (Hell. III. 5.) were victorious at Nemea; (IV. 2, 8;) but it now became necessary to recall Agesilaus from Asia to

oppose the renewed attacks of the allies. This able prince, having crossed the Hellespont with his forces, advanced through Thrace and Macedonia, defeated the Thessalians, whose cavalry attempted to impede his march, and encountered the allied army in the plain of Coronea; when the Spartans obtained a hardly-earned victory, no other advantage accruing from this bloody conflict than the possession of the field, and the rich spoil of the enemy. To counter-balance this success, news was received of the total defeat of the Lacedæmonian fleet by the Persians, under the command of Conon, off Cnidus. This blow was severely felt by the Spartans, as it not only destroyed their naval power, but they foresaw that it would once more render Athens, now the ally of Persia, a formidable rival. (Hell. IV. 3. Diod. Sic. XIV. 84. Isocr. Paneg. c. 39.) The Corinthian war, as it is called, continued for several years without any decisive result, till at length, through the mediation of Persia, peace was concluded nineteen years after the battle of Ægospotami. (Polyb. I. 6, 2. Strab. VI. p. 287.) This treaty, which takes its name from Antalcidas the Spartan commander, who was most instrumental in securing the cooperation of Persia, guaranteed to that power the possession of all the cities on the coast of Asia Minor, and recognised the independence of all other Grecian towns. (Hell. V. 1.) To the Lacedæmonians these terms proved highly advantageous, since a dangerous confederacy was thus dissolved, which threatened to overthrow their empire, without any loss of territory or other sacrifice on their part, leaving them at leisure to prosecute their plans of conquest and aggrandizement without interruption. The Corin-

thians they again acknowledged as allies; but the Mantineans were compelled to destroy their fortifications, and divide the population of their city into villages and hamlets. The Lacedæmonians next undertook an expedition against the Olynthians at the earnest request of the Acanthians and Apolloniataæ, who represented that people as entertaining views of universal dominion, which rendered them formidable, not only to their immediate neighbours, but to all the states of Greece. On their march through Bœotia into Macedonia, a body of Spartan troops, commanded by Phœbidas, encamped near Thebes; when that officer, at the instigation of Leontiades, who headed the oligarchical party in that city, seized upon the Cadmeian citadel, and thus held the Thebans in complete subjection. Meanwhile war was still carried on against Olynthus, though at first with little success, Teleutias, who was the brother of Agesilaus, and commanded the besieging army, being defeated and slain. Agesipolis king of Sparta was appointed his successor; but not long after his arrival having been seized with a fever, which carried him off suddenly at Aphyte in Chalcidic Thrace, the command was intrusted to Polybiades, who obtained the credit of terminating the war, since the Olynthians, cut off from all supplies, and worn out by famine, were at length forced to capitulate. Sparta had now, by the successful termination of this enterprise, attained the height of its ascendancy and power, since Bœotia and all the Peloponnese acknowledged its authority, and Athens was too weak to dispute any longer the supremacy of Greece. (Hell. V. 2. et seq.) But this empire, which appeared so firmly esta-

blished, began immediately to decline on reaching the summit of its elevation. The city of Thebes first asserted its independence under the conduct of the brave and enterprising Pelopidas and his companions in exile, which example was presently followed by the whole of Bœotia. The Lacedæmonians immediately despatched an army against the Thebans under the command of their king Cleombrotus; but, as the season was far advanced, nothing was effected. The two ensuing years Agesilaus commanded the invading army; but, failing in his endeavour to bring the Thebans to a general engagement, he retired, after ravaging their country. Cleombrotus was now again appointed to lead the forces, and, having penetrated into Bœotia by the coast of Megaris and Creusis, encamped at Leuctra in the Thespian territory. Here he was encountered by the Theban army, headed by Epaminondas and other Bœotarchs, and a battle was fought, in which the Spartans, after a most obstinate and bloody conflict, were at length driven from the field. Their king Cleombrotus was slain, with the flower of their army, and, what was of yet greater importance, the battle of Leuctra deprived them of the reputation they had acquired of being the first troops of the world. (Hell. VI. 4. et seq.) It is from this defeat that we must date the decline of Spartan power, which was now to give way to the rising greatness of Thebes. The Lacedæmonians found themselves in their turn obliged to act on the defensive; they were deserted by the Arcadians, and their territory was reduced by the restoration of Messene to its former narrow limits. Sparta itself was twice attacked by Epaminondas, and with difficulty preserved by the able

conduct of Agesilaus, and the valour of his troops. (Hell. VI. 5. et seq. VII. 5, 12. Xen. et Plut. Vit. Agesil. Polyb. IX. 8.) The battle of Mantinea soon followed, and though the Thebans could not after the death of Epaminondas maintain the high station they had acquired, yet the Spartans were by their own confession vanquished, and rendered incapable of prosecuting the war. Their former power and influence no longer prevailed, and from this time they cease to appear in history as one of the leading states of Greece. When Philip of Macedon had assumed the control and direction of Grecian affairs, the Lacedæmonians attempted to revive their ancient claim to Messenia, but their pretensions were not allowed by that prince. Polybius, indeed, leads us to suppose that Philip, bent on lowering still further the influence of Sparta, invaded its territory, from which he detached several small districts, that were afterwards awarded to the Argives, Arcadians, and Messenians. (IX. 28. Pausan. Messen. 28.) Under the reign of Alexander, and whilst he was engaged in distant conquests, the Lacedæmonians made a final attempt to subvert the Macedonian power in Greece, and recover their lost empire; but being opposed by Antipater, they sustained a severe defeat, Agis their king, who commanded during the action, being among the slain. (Diod. Sic. XVII. Pausan. Lacon. 10.) After this event, we hear little of Sparta till the reign of Cleomenes, the son of Leonidas, an ambitious prince, who, usurping despotic power in his country, overthrew its constitution, which had remained unchanged for so many centuries. He defeated the Achæans in several engagements, and had already conquered a great part

of Peloponnesus, when Antigonus Doson, who had been summoned by Aratus, advanced at the head of a Macedonian army to oppose his progress. Cleomenes retreated to Sellasia, on the borders of Laconia, and attempted to defend the approach to his capital; but, having been totally routed in a decisive engagement, he fled to Sparta, and embarked soon after for Egypt. (Polyb. II. 47. et seq. Plut. Vit. Cleomen. Pausan. Ach.) The Lacedæmonians were no sooner freed from the tyranny of Cleomenes, than they fell into the hands of Lycurgus, who sided with the Ætolians during the greater part of the Social war. (Polyb. IV. 2. seq. 36. seq.) His successor Machanidas was conquered and slain by Philopœmen. (Polyb. XI. 17. Cf. Liv. XXVII. 30. XXVIII. 5.) Nabis, the last of these usurpers, is represented by Polybius as a man of the most cruel disposition, as well as most abandoned character, (XIII. 6.) yet possessed of sufficient talent and abilities to resist successfully the attacks of the Achæans and Romans for several years. (Liv. XXXIV. 22. et seq. XXXV. 12. et seq.) He was surprised at length, and assassinated by a party of Ætolians, who had formed a plan for seizing upon Sparta. (XXXV. 35.) Not long after, Laconia was invaded by the Achæans, when the Spartans, being compelled to yield to a superior force of the enemy, were enjoined to destroy the fortifications of their city, recall their exiles, and attach themselves to the Achæan league. The Roman senate, however, not approving these measures, they decreed that the walls should be restored, and absolved the inhabitants from the fine which had been imposed by the Achæans. (Pausan. Ach. 9. Cf. Polyb. XXII. 23, 2. XXVI. 3, 2.)

Under the domination of Rome the inhabitants of Laconia enjoyed a greater degree of freedom than was allowed to the other provinces of Greece, being, says Strabo, rather regarded as allies than as subjects. A considerable part of the nation, consisting of several maritime towns around Sparta, was dignified with the title of Eleutherolacones, conferred upon it by Augustus, together with other privileges, for the zeal which its inhabitants had early testified in favour of the Romans. (VIII. p. 366. Pausan. Lacon. 21.)

Laconia, from its rugged and mountainous character, was naturally barren, and difficult of culture; such, in short, as Euripides described in one of his lost plays:

Πολλὴν μὲν ἄροτον, ἐκπονεῖν δ' οὐ μάδιον
Κοίλη γάρ, ὅρεσι περὶδρομος, τραχεῖα τε
Δυσεῖσβολός τε πολεμίοις.

AP. STRAB. VIII. p. 366.

The epithet of *κητώεσσα*, applied by Homer to this country,

Οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν—

IL. B. 581.

has been supposed by some to refer to its great extent compared with the other states of Peloponnesus, but by others to the number of its valleys. (Strab. VIII. p. 367. Eustath. p. 1478.)

Laconia could boast at one time of possessing one hundred cities, (Strab. VIII. p. 362. Steph. Byz. v. Ἀμύκλαι,) but the greater part of these were probably like the demi of Attica, not larger than villages. The whole population of the country, including the Helots, who constituted by far the most

numerous class, being in the proportion of 5 to 1, may be estimated at 270,000 souls^c.

The little river Pamisus, and the chain of Taygetus, formed the Laconian limits on the side of Messenia. Towards Arcadia the boundaries were marked by the chain of mountains which gave rise on the northern side to the Alpheus, and on the southern to the Eurotas. A continuation of the same ridge served to separate the Spartan territory from the small district of Cynuria, which originally belonged to the Argives, but became afterwards a constant cause of contention between the two states.

Pephnos
urbs et in-
sula.

The first Laconian town which occurs on the coast south of the Pamisus is Pephnos, distant twenty stadia from Leuctra in Messenia. (Pausan. Lacon. 26. Steph. Byz. v. Πέφνον.) Opposite to it was a little island in which the Dioscuri were said to have been born. (Pausan. loc. cit.) The town and islet are now called *Pekno*. Sir W. Gell observes, "the island of Pephnos has yet two tombs, " called those of the Dioscuri^f."

Thalamæ.

About twenty stadia from thence we find Thalamæ, which some writers assign to Messenia. (Strab. VIII. p. 360. Cf. Pausan. Lacon. 1. Steph. Byz. v. Θαλάμαι.) Strabo says tradition attributed the foundation of this town to Pelops; and adds, that in his time it was called the Boeotian Thalami, from a colony of that people. (VIII. p. 360.) Thalamæ is also mentioned by Polybius, (XVI. 16, 3. et 8. and Ptolemy, p. 90.) the latter erroneously places it inland. Sir W. Gell says Thalama retains the name

^c See Clinton's Fasti Hellen. Append. p. 413.

^f Itiner. of the Morea, p. 238.

of *Calamos*; but in Lapie's Map it is called *Trakela*. Œtylus, so called from an Argive hero of that ^{Œtylus} name, was eighty stadia from Thalamæ. (Pausan. Lacon. 26.) Homer has noticed it among the towns subject to Menelaus :

Οἳ τε Λάαν εἶχον, ἧδ' Οἴτυλον ἀμφενέμοντο. IL. B. 585.

Strabo observes it was usually called Tylus. (VIII. p. 360.) Ptolemy writes the name Bityla, (p. 90.) and it is still known by that of *Vitulo*^h. Pausanias noticed here a temple of Serapis, and a statue of Apollo Carneius in the forum. (Lacon. 25.) Between Thalamæ and Œtylus was a temple and oracle of Ino.

Messa, also mentioned by Homer,

Messa.

Φάρην τε, Σπάρτην τε, πολυτρήρωνά τε Μίσην—

IL. B. 582.

is placed by Pausanias 150 stadia from Œtylus : but Strabo observes that some writers doubted the existence of such a place in Laconia. (VIII. p. 364.)

A little further on we find Cape Thyrides, which ^{Thyrides promontorium.} once formed the boundary of Messenia. (Strab. VIII. p. 360. 362. Pausan. Lacon. 25.) The modern name is *C. Grosso*. Near this headland stood the town of Hippola, where was a temple sacred to Minerva. ^{Hippola.} (Pausan. Lacon. 25. Steph. Byz. v. "Ἰππολα.) About thirty stadia to the south of Cape Thyrides was Tænarum, an ancient town, distant forty stadia ^{Tænarum postea Cænepolis} from the celebrated cape of that name. Pausanias informs us it was afterwards called Cænepolis. Here were temples dedicated to Ceres and to Ve-

^s Itiner. of the Morea, p. 238.

^h Ibid. p. 237. "Mr. Morritt observed at *Vitylo* several massive foundations,

"and large hewn stones. The churches also contained various fragments of ancient architecture." Walpole's Turkey, I. p. 54.

nus; the latter was close to the sea. (Lacon. 25. Cf. Steph. Byz. v. Ταΐναρος. Schol. Apoll. Rh. I. 102.) Mr. Morritt, in his journey through Laconia, was informed that there were considerable remains of an ancient city on *C. Grosso*, agreeing, as far as the distances could be ascertained, with Pausanias's description of Cænepolis¹.

Tænarum.
prom.

Cape Tænarum formed the southernmost promontory of Peloponnesus. Ancient geographers reckoned from thence to *C. Phycus* in Africa 3000 stadia, 4600 or 4000 to *C. Pachynus* in Sicily, and 670 to the promontory of Malea. (Strab. VIII. p. 363.) Here was a famous temple of Neptune, the sanctuary of which was accounted an inviolable asylum. (Thuc. I. 133.)

Ἱερός τ' ἄθραυστος Ταϊνάρου μένει λιμὴν
Μαλίας τ' ἄκροι κευθμῶνες—

EURIP. CYCLOP. 291.

(Cf. Strab. VIII. p. 363. Pausan. Lacon. 25.) Near it was a cave said to be the entrance to Orcus, by which Hercules dragged Cerberus to the upper regions:

. . . . παρ χθόνιον
Ἄϊδα στόμα, Ταΐναρον εἰς ἱερὰν—

PIND. PYTH. IV. 77.

Ἄλλα δέ σοι κατέλιξα ἄπ' εἰσίδον ἡδ' ἐνόησα
Ταινάρου ἡνίκ' ἔβην σκοτίνην ὁδὸν Ἄϊδος εἴσω,
Ἡμετέρῃ πίσυνος κιθάρῃ δὲ ἔρωτ' ἀλόχοιο—

ORPH. ARGON.

Tænarias etiam fauces, alta ostia Ditis,
Et caligantem nigra formidine lucum
Ingressus, Manesque adiit, regemque tremendum.

GEORG. IV. 467.

¹ In Walpole's Memoirs, t. I. p. 56.

Οἰκτρὰ δὲ πέμφιξ Ταίναρον πτερύξεται
Λυπρὰν λεαίνης εἰσιδοῦσ' οἰκουρίαν. LYCOPHR. 1106.

It was at Tænarum that Arion was landed by the dolphin, as Herodotus relates, and the statue which he dedicated on that occasion still existed in the temple when it was visited by Pausanias. (Herod. I. 25. Pausan. Lacon. 25.) There was also a temenus, and probably a temple consecrated to Apollo :

Ἴξον, καὶ χῶρον τερψιμβρότου Ἡελίοιο,
Ταίναρον, ἔνθα τε μῆλα βαθύτριχα βόσκεται αἰεὶ
Ἡελίοιο ἄνακτος, ἔχει δ' ἐπιτερπέα χῶρον.

HYMN. APOLL. 411.

Tænarus became latterly celebrated for the beautiful marble of its quarries, which the Romans held in the highest esteem :

Quidve domus prodest Phrygiis innixa columnis,
Tænare, sive tuis, sive, Caryste, tuis.

TIBULL. III. 3, 13.

Quod non Tænariis domus est mihi fulta columnis,
Nec camera auratas inter eburna trabes.

PROP. ELEG. III. 2, 9.

(Cf. Strab. VIII. p. 367. Plin. XXXVI. 43. ^k)

The Tænarian promontory, now called *C. Matapan*, serves to divide the Messenian from the Læconian gulf. The latter, sometimes named Gytheates sinus, (Plin. IV. 5.) is known in modern geography as the gulf of *Kolokythia*. Pliny says it is 106 ^{Læconicus sinus.} miles in circuit, and thirty-nine in width. (IV. 5.) The first town on its shore was Amathus or Psamathus. Strabo uses the former appellation, but Pausanias the latter. (VIII. p. 363. Lacon. 25. Cf. Scyl. Peripl. p. 17. Æschin. Epist. ad Philocrat. I. p. 660.

^k See Blasius Caryophilus de Marmor. Antiq. p. 7.

Plin. IV. 5. Artemid. ap. Steph. Byz. v. *Ψαμμάβους*.) This ancient town is probably represented by the modern *Porto Quaglio*. Scylax, (p. 17.) and Pausanias mention another haven called the port of Achilles in the same vicinity. (Lacon. 25.)

Achilleus
portus.

Teuthrone. Teuthrone, said to have been founded by Teuthras, an Athenian, was 150 stadia from cape Tænarum. Its inhabitants worshipped Diana Issoria. (Pausan. Lacon. 25. Ptol. p. 90.)

Pyrri-
chus.

A little above the coast stood Pyrrhichus, where Silenus was said to have been brought up. This town contained temples of Diana Astrateia and Apollo Amazonius, so called from the protection these deities afforded to the inhabitants when attacked by the Amazons. (Pausan. Lacon. 25.) The river Scyras discharged itself into the sea about forty stadia below Pyrrhichus, which still retains the name of *Pirrhichina*. It is uncertain whether Asine, which Strabo places after Psamathus, (VIII. p. 363.) should precede or follow Teuthrone as it is not noticed by Pausanias. This town is named by Thucydides, (IV. 54.) and also by Polybius, who says it was attacked by Philip, king of Macedon, in the Social war, but without success. (Cf. Steph. Byz. v. *Ἀσίνη*.)

Scyras fl.

Arainus.

Beyond Pyrrichus was the small town of Arainus, which contained the monument of Las, an ancient Laconian hero, who founded a city, which was called after him. Las was situated, as Pausanias informs us, in a plain inclosed by three mountains, named

Las.

Ilius, Cnacadius,
Asius mon-
tes.

Ilius, Cnacadius, and Asia; it stood formerly on the summit of the latter, where its ruins were still to be seen in this writer's time. On the same hill was an old temple said to have been erected by the Dioscuri

to Minerva Asia. Mount Ilius was rendered conspicuous by the temples of Bacchus and Æsculapius, and mount Cnacadius by that of Apollo Carneus. (Pausan. Lacon. 24.) According to some writers, it was from the capture of this ancient town that the Dioscuri obtained the surname of Lapersæ. (Strab. VIII. p. 364.) Homer calls it Laas:

Οἳ τε Λάαν εἶχον καὶ Οἴτυλον ἀμφενέμοντο.

IL. B. 585.

Ἄλλ' ὁστρίμων μὲν ἄντι, Γαμφήλας ὄνου

Καὶ Λᾶν περήσεις—

LYCOPHR. 94.

Las, being occupied by some Laconian exiles, was attacked by the Spartans; when the former claimed the protection of the Achæans, who became thus involved in a war with Lacedæmon. (Liv. XXXVIII. 30. Cf. Scyl. p. 17.)

In the vicinity of this town, Pausanias notices the river Smenus, which rises in mount Taygetus and Smenus fl. falls into the sea about five stadia from Las, the promontory and temple of Diana Dictynna, and, at a distance of thirty stadia from the temple of Apollo Carneus, the town of Hypsus, belonging to the Spartans, and containing temples of Æsculapius and Apollo Carneus. (Pausan. Lacon. 24.) Gythium, frequently mentioned by ancient writers, as the port of Sparta, was forty stadia from Las. (Pausan. Lacon. 24.) and 240 from the capital. (Strab. VIII. 363.) Pliny says it was the nearest point to embark from for the island of Crete. (IV. 5.) Gythium was taken by the Athenians under Tolmidas, who burned the docks before the Peloponnesian war. (Diod. Sic. XII. 286.) It was afterwards attacked by the Thebans in their first invasion of Laconia for three days, but without success. (Xen. Hell. VI. 5,

32.) Gythium was afterwards besieged by the Roman army under the command of T. Q. Flaminius and his brother Lucius, and compelled to surrender. Livy says it was a strong and populous town, and well provided with means of resistance. (XXXIV. 29.) On the renewal of the war it was, however, retaken by Nabis. (XXXV. 26. Cf. Polyb. II. 69, 11. V. 19, 6.) The Gytheatæ pretended that their town had been built by Hercules and Apollo, whose statues were placed in the forum. The principal buildings noticed here by Pausanias are the temples of Ammon, Æsculapius, and Ceres. He mentions also the statues of Neptune named Gaiuchus, Apollo Carneius, and Bacchus, the gates of Castor, and, in the citadel, the temple and statue of Minerva. (Lacon. 21.) Polybius states that the port, distant thirty stadia from the town, was both commodious and secure. (V. 19.) Strabo remarks that it was an artificial haven. (VIII. p. 363. Scyl. p. 17.)

Gythium stood a little to the north of the present town of *Marathonisi*. The site is now called *Palæopoli*, but no habitation is left upon it. A modern traveller observes, that "what vestiges remain of Gythium appear to be chiefly of Roman construction; the buildings of earlier date are no longer traceable. Marble blocks and other remnants of antiquity are still found occasionally by the peasants¹."

Cranæ insula.

Opposite to Gythium was the small island of Cranæ, alluded to by Homer in his account of the rape of Helen:

Οὐ γάρ πώ ποτέ μ' ὦδ' ἔρως φρένας ἀμφεκάλυψεν,
Οὐδ' ὅτε σε πρότερον Λακεδαιμόνιος ἐξ ἑρπτείνῃς

¹ Mr. Morritt's Journal in Walpole's Memoirs, t. I. p. 57.

Ἐπλεον ἀρπάξας ἐν ποντοπόροις νέεσσι,
 Νήσω δ' ἐν Κρανῇ ἐμίγη φιλότῃ καὶ εὐνῇ.

IL. Γ. 442.

(Cf. Pausan. Lacon. 22.) Some writers, however, laid the scene of this adventure in the Helena or Macris of Attica^m. This little island is now called *Marathonisi*. "It is low and flat, and at a distance of only 100 yards from the shore. The "ruined foundation of a temple supports at present "a Greek chapelⁿ." Nearly facing the island, Pausanias notices the ruins of a temple of Venus Migionia, and above it a hill named Larysium, sacred to Bacchus. (Lacon. 22,) The same writer places the ruined fortress of Trinasus at a distance of thirty stadia from Gythium. It was so called from three islets which lay opposite to it. (Pausan. Lacon. 22. Cf. Front. Strat. III. 8. Ptol. p. 89.) This spot still retains the name of *Trinisi*^o.

Helos was eighty stadia from Trinasus on the left bank of the Eurotas, and not far from the mouth of that river.

Οἱ τ' ἄρ' Ἀμύκλας εἶχον, Ἐλος τ', ἔφαλλον πολίεθρον.

IL. B. 584.

Πᾶρ δὲ Λακωνίδα γαῖαν, Ἐλος τ', ἔφαλλον πολίεθρον.

Hom. Hymn. Apoll. 410.

It was said to owe its origin to Helius the son of Perseus. The inhabitants of this town, having revolted against the Dorians and Heraclidæ, were reduced to slavery, and called Helots, which name was afterwards extended to the various people who were held in bondage by the Spartans. (Pausan.

^m See vol. II. p. 380.

^o Itiner. of the Morea, p.

ⁿ Morritt's Journal in Walpole's Memoirs, t. I. p. 58.

- Lacon. 20. Strab. VIII. p. 363. et 365. Cf. Thuc. IV. 54.) Polybius says the district of Helos was the most extensive and fertile part of Laconia. (V. 19, 8. 20, 12.) But the coast was marshy, from which circumstance it probably derived its name. In Strabo's time it was only a village, and some years later Pausanias informs us it was in ruins. (Lacon. 22. Cf. Steph. Byz. v. "Ελος.) In Lapie's Map the vestiges of Helos are placed at *Tsyli*, about five miles from the Eurotas, and sir W. Gell observes that the marsh of Helos is to the east of the mouth of that river^p. Continuing along the coast, we find
- Acriæ.** Acriæ, mentioned by Polybius, (V. 19, 8.) and Strabo. (VIII. p. 363.) Pausanias says it was thirty stadia from Helos. He noticed there a very ancient temple of Cybele and the monument of Nicocles, who was twice victor in the Olympic stadium. (Lacon. 22. Cf. Ptol. p. 89.) Above Acriæ was a town
- Leucæ.** called Leucæ or Leuce. (Polyb. V. 19, 8. Liv. XXXV. 27.) Strabo mentions it as a plain. (VIII. p. 363.)
- Biandina.** Beyond Acriæ stood Biandina, mentioned only by
- Asopus.** Ptolemy, (p. 89.) and further still Asopus, which Pausanias places at a distance of sixty stadia from Acriæ. Above the town, and distant from it twelve stadia, stood the temple of Æsculapius Philolaus. That of Minerva Cyparissia was in the citadel. (Lacon. 22. Strab. VIII. p. 364.)
- Cyparissia.** Cyparissia, according to Strabo, was situated in a peninsula, (VIII. p. 363.) and Pausanias, who calls it the town of the Paracyparissian Achæans, says its ruins were to be seen at the foot of the hill on which

^p Itiner. of the Morea, p. 233.

the citadel of Asopus had been erected. (Lacon. 22.) The site is now occupied by the modern fortress of *Rupino* or *Rampano*; sometimes it is also called *Castel Kyparissi*. At a distance of fifty stadia from Asopus, in the interior of the country, was a spot named Hyperteleton, where was a temple of ^{Hyperte-} Æsculapius. (Pausan. Lacon. 22.) leaton.

Advancing along the coast, we have to notice a remarkable peninsula called Onugnathos, or the Ass's ^{Onugna-} jaw-bone. Pausanias says it was 200 stadia from thos. Asopus, and he remarks that a temple of Minerva had there been erected by Agamemnon, and also a monument to Cinadus the pilot of Menelaus. (Lacon. 22.) This peninsula, which is now detached from the mainland, and called *Isola dei Servi*, is noticed by Lycophron.

Ἄλλ' ὁστρίμων μὲν ἄντι, Γαμφήλας ὄνου

Καὶ Λᾶν περήσεις—

LYCOPHR. 94.

(Cf. Strab. VIII. p. 363. Ptol. p. 89.)

Beyond the Onugnathos the coast recedes and forms a gulf, anciently called Bœaticus sinus, from ^{Bœaticus} the town of Bœæ, situated at its southern extremity. sinus. Bœæ, according to Pausanias, had been peopled by ^{Bœæ.} colonists from the three neighbouring towns of Etis, Aphrodisias, and Side. He observed there in the forum a temple of Apollo, and elsewhere that of Æsculapius. The temples of Serapis and Isis, Æsculapius and Hygeia, were without the town. (Lacon. 22.) Bœæ is mentioned by Scylax, (p. 17. Cf. Polyb. V. 19, 8. Strab. VIII. p. 364. Plin. IV. 5. Ptol. p. 90. Steph. Byz. v. Βοιαι, where it is falsely ascribed to Crete.) Its ruins may probably be sought at a *Palæo Castro* situated near the southern ter-

mination of the Bœaticus sinus, now the gulf of *Vatika*.

Of the three towns which furnished inhabitants to the abovementioned city, Etia or Etia, and Aphrodisias, were said to have been founded by Æneas. (Pausan. Lacon. 22. Steph. Byz. v. Ἑτεια. et Ἑταεῖς.) Aphrodisia is mentioned by Thucydides, together with Cotyrta, another Laconian fortress, where a skirmish took place between some Athenians and Spartans in the Peloponnesian war. (IV. 5. Cf. Steph. Byz. vv. Ἀφροδισιάς et Κοτύρτα.) Side is enumerated by Scylax among the maritime towns of Laconia. (Peripl. p. 17.)

The celebrated promontory of Malea, which forms the extreme point of Peloponnesus to the south-east, separates the Laconicus from the Argilocus sinus. Strabo reckons 670 stadia from thence to Tænarum, including the sinuosities of the coast, and 150 to the Onugnathos. (VIII. p. 363.) Cape Malea was by the ancients accounted the most dangerous point in the circumnavigation of the peninsula as early as the days of Homer :

Ἀλλά με κῦμα, ῥόος τε, περιγνάμπτοντα Μάλειαν,
Καὶ βορέης ἀπέωσσε, παρέπλαγξεν δὲ Κυθήρων.

ODYSS. I. 80.

Ἄλλ' ὅτε δὴ καὶ κεῖνος, ἰὼν ἐπὶ οἶνοπα πόντον
Ἐν νηυσὶ γλαφυρῇσι, Μαλειάων ὄρος αἰπὺ
Ἰξε θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύσπα Ζεὺς
Ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' αὐτμένα χεῦε.

ODYSS. Γ. 286.

Hence arose the proverbial expression, “ After doub-
“ ling cape Malea, forget your country.” (Strab. VIII.
p. 378. Eustath. Odys. p. 1468. Cf. Herod. IV.

179. Thuc. IV. 53. Scyl. p. 17. Polyb. V. 101, 4. 109, 5. XXXIV. 7, 12.) It is now usually called *C. St. Angelo*, but sometimes *C. Malio*. Pausanias remarks near this headland a small lake or pool called Nymbæum, with a statue of Neptune, and close to the sea a cave and fountain. (Lacon. 23.) Nym-
bæum.

In the same vicinity probably stood the little town or village named Chen or Chenæ, the birthplace of Myson, one of the seven wise men. (Steph. Byz. v. Xήν.) Some writers, however, have maintained that Chenæ was a small place near mount Œta. (Diog. Laert. p. 28.) This uncertainty relative to its position has probably arisen from confounding the promontory of Malea with the country of the Melians or Malians in Thessaly. (Cf. Diod. Sic. Excerpt. de Virt. et Vit. Steph. Byz. v. Ἡττεία.)

The island of Cythera, now *Cerigo*, nearly faces the peninsula of Onugnathos and the gulf of Bææ. Cythera in-
sula. Pausanias reckons fifty stadia from the northernmost cape called Platanistus to the extremity of Onugnathos. (Lacon. 23. Cf. Strab. VIII. p. 363.) Pliny states that it is five miles from the Malean promontory. (IV. 5.) According to Eustathius in Dion. Perieg. (v. 500.) it was once called Porphyris, from the quantity of purple fish found on its shores, but the name of Cythera is as ancient as the time of Homer.

Ἄλλὰ με κῦμα, ῥόος τε, περιγνάμπτοντα Μάλειαν,
καὶ βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

ODYSS. I. 80.

This island was dependant on Sparta, who classed the inhabitants with the Periæci, and sent thither yearly a magistrate named Cytherodices to administer justice. The possession of Cythera was indeed ac-

counted of great importance, as its harbours sheltered the Spartan fleets, and afforded protection to all merchant vessels against the attacks of pirates, whose depredations on the other hand would have been greatly facilitated by its acquisition. (Thuc. IV. 53.) It was on this account that Demaratus recommended Xerxes to send a fleet to occupy Cythera, and prosecute from thence the war against Laconia; quoting the opinion of Chilon, the Lacedæmonian sage, who had declared it would be a great benefit to Sparta if that island were sunk in the sea. (Herod. VII. 285.) These apprehensions were realized during the Peloponnesian war, when Cythera was conquered by an Athenian force under the command of Nicias, the Spartans being greatly annoyed by their landing on the coast, ravaging the country, and cutting off detachments. (Thuc. IV. 55.) The island was restored to the Lacedæmonians by the treaty concluded after the battle of Amphipolis, (V. 18.) but was again conquered by Conon, when he had defeated the Spartan fleet off Cnidus. (Diod. Sic. XV. 442.) Cythera was celebrated in fable as having received Venus on her birth from the sea.

. τὴν δ' Ἀφροδίτην,
 Ἀφρογένειάν τε θεὸν καὶ εὐστέφανον Κυθήρειαν
 κικλήσκουσι θεοὶ τε καὶ ἄνδρες, οὐνεκ' ἐν ἄφρω
 Ὁρέφθη· ἀτὰρ Κυθήρειαν, ὅτι προσέκυρσε Κυθήροις.

HESIOD. THEOGON. 195.

Est Amathus, est celsa mihi Paphus, atque Cythera,
 Idaliæque domus. ÆN. X. 51.

Hunc ego sopitum somno, super alta Cythera,
 Aut super Idalium, sacrata sede recondam.

ÆN. I. 680.

Its principal town was also called Cythera, and was ^{Cythera} situated, as we learn from Thucydides and Pausanias, on the side facing the promontory of Malea, and about ten stadia from the sea. The latter writer affirms that it possessed a most ancient and celebrated temple of Venus Urania. (Lacon. 33. Thuc. IV. 53.) The principal harbour of the island was Scandea, which is alluded to by Homer and several ^{Scandea} other writers.

Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι.

IL. K. 268.

Θρέξεις ὑπὲρ Σκάνδειαν Αἰγίλου τ' ἄκραν
Αἰθῶν ἱπακτὴρ καγχάλων ἀγρεύματι.

LYCOPHR. 108.

Pausanias observes it was distant only ten stadia from the town of Cythera, (Lacon. 23.) but Thucydides leads us to suppose it was at a much greater distance; since in his account of the conquest of the island by the Athenians he states, that having disembarked a part of their army, they took Scandea, a town situated on the sea; whilst they landed the rest of the troops on that side of the island which is turned towards the promontory of Malea, and marched against the town of the Cythereans, which stood close to the sea: here they found the enemy drawn up to oppose them; but the latter were after a short conflict routed, and forced to fly to the upper town. It is evident, I think, from this statement, that Scandea was not on the same side as Cythera, to attack which the Athenians were obliged to go round the island; whereas, if it had been only ten stadia from Scandea, such a circuit would have been unnecessary. But it should be observed that

Phœnicus
portus.

Thucydides proceeds to state, that after the Athenians had obtained possession of the town of Cythera they also took Scandea, which stands near the harbour: now as they had already captured a place of that name, it would appear that there were two towns so called. Xenophon speaks of Phœnicus, a port of Cythera, which was occupied by Conon after the battle of Cnidus. (Hell. IV. 8, 7.) This answers probably to the roadstead, or bay of *Antemona*, or *San Nicholo*. The promontory called Platanistus by Pausanias is now *Cape Spati*.

Ægilia in-
sula.

The little island of *Cerigotto*, between Cythera and Crete, was anciently called Ægile, or Ægilia. Pliny says it was fifteen miles from Cythera, and twenty-five from Phalasarna, the nearest port of Crete. (Cf. Steph. Byz. v. *Αἰγιλία*.)

Side.

Returning to the Peloponnesian coast, and advancing beyond the Malean promontory, we find Side noticed by Scylax (Peripl. p. 17.) and Pausanias, who reports that it derived its name from Sida, daughter of Danaus. (Lacon. 22.) Further

Epidelium.

on was Epidelium, which contained a temple and statue of Apollo, held in great veneration. (Pausan. Lacon. 23.) This is probably the site that was fortified by the Athenians under Demosthenes, when on their way to Sicily to join Nicias with reinforcements, and which, as Thucydides observes, was a kind of isthmus opposite to Cythera. Now the ruins of Epidelium are placed in modern maps on a remarkable projection of land, a few miles above Malea: it must be confessed, however, that this spot cannot well be said to be opposite to Cythera, a characteristic which appertains more properly to the

peninsula of Onugnathos, where, however, on the other hand, we hear of no temple of Apollo. (Thuc. VII. 26. Strab. VIII. p. 368.)

Epidaurus, surnamed Limera, which was 200 stadia from Epidelium, had been founded by the Argives, to whom, indeed, according to Herodotus, the whole of this coast, as far as the Malcan promontory, once belonged. (Pausan. Lacon. 23.) Apollodorus pretended that the term Limera was only a contraction of Limenera, by which allusion was made to the convenience of the harbour. (Ap. Strab. VIII. p. 368. Steph. Byz. v. Ἐπίδauρος. Plin. IV. 5.) The territory of this town was frequently ravaged by the Athenians during the Peloponnesian war. (Thuc. IV. 56. VI. 105.) Epidaurus was situated on an eminence at no great distance from the sea. Its most remarkable buildings were, a celebrated temple of Æsculapius, with a marble statue of the god, another of Venus, and in the citadel one of Minerva: the temple of Jupiter Servator was erected in front of the harbour. (Pausan. Lacon. 24. Ptol. p. 90.) The ruins of Epidaurus Limera are to be seen a little to the north of the modern *Monembasia*¹: its site is now known by the name of *Palæo Emvasia*. *Monembasia*, or *Nauplia* of *Malvasia*, as it is also called, stands on a promontory which corresponds probably with Minoa, termed a cape by Pausanias, but a fortress by Strabo. (VIII. p. 368.) Zarax, which was 100 stadia from Epidaurus, belonged to the Eleutherolacones, and possessed a good harbour. At an earlier period it had been destroyed by Cleonymus, son of Cleomenes, who con-

Epidaurus
Limera.

Minoa pro-
montorium
et castel-
lum.
Zarax.

¹ Itiner. of the Morea, p. 235.

tested the crown with his nephew Areus. (Pausan. Lacon. 24. et 5.) This town fell afterwards into the possession of the Argives^r, when it was unsuccessfully attacked by Lycurgus, tyrant of Sparta. (Polyb. IV. 36, 5. Cf. Plin. IV. 5. Steph. Byz. v. Ζάραξ.) Its ruins are laid down in modern maps near the little port of *Kari*. Ptolemy also notices a mountain in Laconia named Zarax.

Zarax
mons.

Continuing along the sea for six stadia, and then proceeding into the interior for ten other stadia, we find Cyphanta, which belonged to the Argives in the time of the Social war, but was subsequently conquered by Lycurgus, tyrant of Sparta. (Polyb. IV. 36, 4.) Pausanias, who saw only the ruins of this town, speaks of a temple of Æsculapius on a spot called Stethæum. (Lacon. 24. Cf. Plin. IV. 5. Ptol. p. 90. Bekker. Anecd. Gr. p. 1393.) The site still retains its name, and some ancient vestiges.

Prasiæ vel
Brasiæ.

Prasiæ, or Brasiæ, was the last of the maritime towns of Laconia on the Argolic gulf. It was taken by the Athenians in one of their expeditions round Peloponnesus. (Thuc. II. 56. VI. 105.) In the time of Polybius it belonged to the Argives, but was captured by Lycurgus, and finally assigned to the Eleutherolacones by Augustus. (Polyb. IV. 36, 5. Pausan. Lacon. 24.) Steph. Byz. v. Βρασιᾶι, et Πρασιᾶι. Brasiæ, according to Pausanias, was 200 stadia from Cyphanta. It contained a temple of Æsculapius, and another of Achilles, in whose honour an annual festival was celebrated. (Lacon. 24.) Its distance from Cephanta, as above stated, agrees nearly

^r Adjudged probably to that Philip, son of Amyntas. (Polyb. IX. 28, 7.)

with the port of *S. Rheontas*, close to which are some remains of antiquity. Scylax estimates the circumnavigation of the Laconian coast at three days' sail. Having now terminated the maritime tour of the province, we may proceed to describe the several towns of the interior, beginning with Sparta.

This celebrated city was situated in a plain of ^{Sparta} some extent, bounded on one side by the chain of Taygetus, on the other by the less elevated ridge of mount Thornax, and through which flowed the Eurotas. In the age of Thucydides it was an inconsiderable town, without fortifications, presenting rather the appearance of a collection of villages, than of a regularly planned and well-built city. The public buildings also were few, and those conspicuous neither from their size or architectural beauty; so that the appearance of Lacedæmon, as the historian observes, conveyed a very inadequate idea of the power and resources of the nation. (I. 10.) Before the Peloponnesian war, a great portion of the city had been destroyed by an earthquake, which also occasioned considerable damage in other parts of the country. Ælian states, that only five houses were left standing in Sparta after the shocks had ceased. (Var. Hist. VI. 7. Plut. Cimon. Cic. de Divin. I. 50. Plin. II. 79.) It continued without walls during the most flourishing period of the Spartan history, Lycurgus having inspired his countrymen with the idea that the real defence of a town consisted solely in the valour of its citizens. When however Sparta became subject to despotic rulers, fortifications were erected, which rendered the town capable of sustaining a regular siege. By that time

it had increased considerably, being forty-eight stadia in circumference, as we are informed by Polybius ; who adds, that it was double the size of Megalopolis in regard to the number of its houses and inhabitants, though it did not occupy an equal extent of ground, since the circuit of the Arcadian city was fifty stadia. (IX. 21. Cf. Liv. XXXIV. 38. Pausan. Achaic. 8.)

Pausanias begins his description of Sparta with the forum, which contained the senate-house and the halls of the Ephori, Nomophylaces, and Bidiaei. The latter were magistrates appointed to preside over the exercises of the ephebi : but the most conspicuous building in this part of the city was the Persian portico, so called from its having been built with the spoils of that people. It had received also from time to time numerous ornamental appendages. Above the colonnade were placed statues of the Persian generals, including that of Mardonius, in white marble ; also the statue of Artemisia, queen of Halicarnassus. The Agora was likewise adorned with two temples, dedicated to Julius Cæsar and Augustus : here were the statues of the Pythian Apollo, of Diana, and Latona. The Chorus was that part of the forum in which dances were performed in honour of Apollo during the gymnopædian games. Not far from thence stood the temples of Tellus, Jupiter Agoræus, Minerva Agoræa, and Neptunus Asphalius, and a colossal statue representing the Spartan people. Beyond was a temple of the Fates, and the monument of Orestes ; near which were the tombs of Epimenides the Cretan, and Aphareus ; also the temples of Jupiter Xenius and Minerva Xenia. On quitting the forum by the street of Aphetæ was an

ancient palace called Booneta, which once belonged to king Polydorus. Above the hall of the Bidiaï stood the temple of Minerva Celeuthia, and near the end of the Aphetais the monuments of Iopis, Amphia-raus, and Lelex. Further on Pausanias points out a temple dedicated to the Tænarian Neptune, a spot named Hellenium, and the tomb of Talthybius; also an altar sacred to Apollo Acritas, and the Gaseptum or temple of Terra, above which was erected that of Apollo Maleates. At the extremity of the street Aphetæ, and close to the city wall, were situated a temple of Diana Dictynna, (Cf. Liv. XXXIV. 38.) and in the same direction the tombs of the Eury-pontid kings. Near a spot called Phrouria* (Φρούρια) might be seen another temple of Diana, and a monument raised to the soothsayers of the Elean family of the Iamidæ; also a chapel consecrated to Maro and Alpheus, two Lacedæmonians, who, after Leonidas, most distinguished themselves at Thermopylæ. In this vicinity were placed the temple of Jupiter Tropæus, erected by the Dorians in memory of victory over the Achæans and Amyclæans; also a temple of Cybele, which was held in the highest veneration. Beyond these again were the heroic monuments of Hippolytus, son of Theseus, and the Arcadian Aulon.

Another street leading out of the forum contained a building called Scias, where the assemblies of the people were held: the architect was said to be Theodorus of Samos, who first discovered how to found iron, and cast statues in that metal. Around this

* Perhaps where troops were assembled when the ephori summoned them to an expedi-

tion, when they were said φρου-
ράν φαίρειν.

building was a circular edifice dedicated to Venus Olympia, supposed to have been raised by Epimeneides; and not far from thence stood the monument and temple of Castor, and the tombs of Idas and Lynceus. Opposite to the temple of Venus was that of Proserpine, founded, as it was pretended, by Orpheus, or Abaris the Hyperborean. Apollo Carneius, whose festival is so often mentioned in the Spartan history, was worshipped by all the Dorians in common; but Pausanias, who gives various explanations of the origin of this distinctive epithet, affirms that the Spartans received it from the Achæans. (Lacon. 13.) Near the temple of this god were situated the altars of Jupiter, Minerva, and the Dioscuri, all surnamed Ambulii[†]. Opposite to these was a spot named Colona, where was erected the temple of Bacchus Colonatas. Not far from thence, Pausanias notices the temple of Jupiter Euanemus, the monument of Pleuron, and the temples of Juno Argiva and Hyperchiria. The latter was built by the advice of an oracle during a great inundation of the Eurotas. Matrons usually offered sacrifices there on marrying their daughters.

To the south of the forum the principal buildings deserving of notice were the cenotaph of Brasidas, a theatre of white marble, and opposite to it the tombs of Pausanias, who commanded in the battle of Plataea, and of Leonidas, whose bones had been conveyed thither from Thermopylae forty years after his death. Orations were here annually recited, and games celebrated, in which none but Spartans were admitted to contend for the prizes. The names of

[†] Perhaps from ἀμβολιεύω for ἀναβολιεύω.

all those who fought in that memorable action against the Persians were inscribed on a pillar near the monument. The place which contained the tombs of the kings called Agidæ was named Theomelida. Not far from thence was the hall (or lesche) of the Crotani, the temple of Æsculapius, and the monument of Tænarus. The temples of Neptunus Hippocurius and Diana Æginæa were also at no great distance; that of Diana Issoria was close to the lesche; those of Thetis, Ceres Chthonia, Serapis, and Jupiter Olympius, near the tombs of the Agidæ. In the same vicinity was the dromus, or race-course of the Spartan youths; it contained two gymnasia, one of which was erected by a Spartan named Eurycles. The house of Menelaus was shewn outside the dromus. Beyond this were several temples dedicated to the Dioscuri, the Graces, Ilithyia, Apollo Carneius, Diana Hegemone, and Æsculapius Agnitas. Statues of the Dioscuri, surnamed Apheterii, were placed near the commencement of the course, and a little further on a monument of Alcon and a temple of Neptune. A plantation of plane trees served as an approach to the open space in which the Spartan ephebi held their combats: this was surrounded by water, across which bridges were thrown in two places. On one there stood the statue of Hercules, and on the other that of Lycurgus. Near the plane trees was the heroum of Cynisca, daughter of king Archidamus, whose chariot gained the prize at Olympia, and also the tomb of the poet Alcman. Close to the city walls, in this quarter, temples were raised to Helen and Hercules. To the east of the course, Pausanias observed the temple of Minerva Axiopœne, i. e. who

requisites according to desert : another temple to the same goddess was erected by Theras. Beyond was a portico named Pæcile, to which various heroic monuments succeeded, and also the temple of Juno Ægophaga, or goat-eater : that of Neptunus Genethlius was near the theatre. The temple of Venus Morpho was situated on a hill, and consisted of two buildings placed one over the other. This was the only edifice of the kind ever seen by Pausanias. Adjoining this stood the temple of Hilaira and Phœbe, daughters of Apollo, whose priestesses were virgins, termed Leucippides. In the same quarter were shewn the house of the Tyndaridæ, the heroum of Chilon, the temple of Lycurgus, (Cf. Plut. Vit. Lycurg.) and opposite to the latter the monuments of king Theopompus, of Eurybiades who commanded at Salamis, and the hero Astrabacus. (Cf. Herod. VI. 69.) The spot called Limnæum contained the temple of Diana Orthia, whose statue was said to have been brought from the Tauric Chersonnese by Iphigenia ; that of Lucina, which was contiguous, had been built by order of an oracle.

Pausanias remarks that Sparta did not possess a citadel conspicuous for its elevation, like the Cadmeia at Thebes and Larissa in Argos ; but as there were several hills within the circumference of the city, the highest of these was called the Acropolis. Here rose the temple of Minerva Poliuchos and Chalcœcos, said to have been commenced by Tyndarus. This edifice was richly ornamented with bass-reliefs in brass, representing the labours of Hercules, the actions of the Tyndaridæ, the exploits of Perseus, and the birth of Minerva. The colossal figures of Neptune and Amphitrite were also worthy of admi-

ration. The temple of Minerva Chalciaecos is celebrated in history from the death of Pausanias, who, having taken refuge in the sanctuary on the discovery of his treasonable practices, was there immured, and perished from want of sustenance. (Thuc. I. 134.) Pausanias reports that two effigies of this prince were shewn near the altar of the goddess; he also notices the statues of Venus Ambologera, Sleep, and Death. The temple of Minerva was surrounded by several other sacred edifices; that of Minerva Ergane contained a chapel dedicated to Jupiter Cosmeta, the monument of Tyndarus, and two Victories borne on eagles, presented by Lysander to commemorate his victories at Ephesus and Ægospotami. More to the left was the temple of the Muses. That of Minerva Ophthalmitis stood near the spot called Alpium: it was said to have been founded by Lycurgus after the loss of one of his eyes, in a tumult excited by the severity of his laws. (Cf. Plut. Lycurg.) Beyond were the temples of Ammon and Diana Cnagia.

The Eurotas, now called *Ere*, or *Vasilico pota*-Eurotas fl. *mos*, is described by Strabo as taking its source near Asea in Arcadia; not long after, it loses itself under ground, and reappears in the district of Belmina on the borders of Laconia. It then traverses that province, and passes by Sparta to Helos, near which town it empties itself into the sea. (VIII. p. 342. Dionys. Perieg. 411.)

Ἐν δὲ Θήβαις ἱπποδάμης Ἰόλαος
Γέρας ἔχει· Περσεύς δ' ἐν Ἀργεῖ·
Κάστορος δ' αἰχμὰ Πολυδευ-
κέος τ' ἐπ' Εὐρώτῃ ρεέθροισι.

PIND. ISTH. V. 40.

Σπάρτην τ', Εὐρώτα δοναχοτρόφου ἀγλαὸν ἄστν—

THEOGN. 783.

Κάστορ καὶ Πολύδευκες, οἱ ἐν Λακεδαίμονι διή

ναίετ' ἐπ' Εὐρώτῃ καλλιρρόῳ ποταμῷ—

ID. 1083.

Ἄμμες γὰρ πᾶσαι συνομάλικες, ἧς ὁρόμος αὐτὸς

Χρυσαιμέναις ἀνδριστὶ παρ' Εὐρώτῃ λοστροῖς.

THEOCR. ID. XVIII. 22.

Qualis in Eurotæ ripis, aut per juga Cynthi

Exercet Diana choros; quam mille secutæ

Hinc atque hinc glomerantur Oreades—

ÆN. I. 504.

Omnia quæ Phœbo quondam meditante, beatus

Audiit Eurotas, jussitque ediscere lauros.

ECL. VI. 82.

Quales Eurotæ progignunt flumina myrtos,

Aurave distinctos educit verna colores.

CATULL. CARM. LXIV. 89.

The Eurotas flowed to the east of Sparta, as we are informed by Polybius; its stream was full and rapid, and could seldom be forded. On its left bank was a

Menelaïum
collis.

range of hills called Menelaïum, stretching to the south-east of the city, and rising abruptly from the river. (V. 22.) The historian says these hills were remarkably high, (διαφέροντως ὑψηλοῦς,) but modern travellers assure us that this is not the case; "their sides are indeed steep, furrowed, and shattered by earthquakes, but they are mere hillocks when compared to Taygetus." "Beyond the Eurotas," says sir W. Gell, "was mount Menelaion, a range of hills of little elevation *;" so that perhaps we should read οὐ διαφέροντως ὑψηλοῦς.

* Dodwell, t. II. p. 409.

* Itiner. of the Morea, p. 222.

The remains of Sparta are about two miles distant from the modern town of *Misitra*. Sir W. Gell observes, "that the walls are of the lower ages, and consist of fragments and blocks taken from ancient edifices. There is a magnificent theatre 418 feet in its longest diameter: the orchestra is 140 feet wide. Adjoining are two parallel walls, which are about the length of a stadium. Between Sparta and the Eurotas is a hollow, which may have been the stadium or hippodrome. The whole city appears to have been about a mile long, in which were included five hills: some of these have ruins on their summits."

The Eurotas receives, a little below the ruins of Sparta, a river named *Pantalimona*, which coming from the chain of Taygetus flows to the west of the ancient city. This is probably the Cnacion over which was a bridge named Babyce, mentioned in the old formula of the laws of Lycurgus as cited by Plutarch in his Life of that legislator.

It is also alluded to by Lycophron, v. 550.

Ἡ πολλὰ δὴ βέλεμνα Κηκείων πόρος
ῥιφέντα τόλμαις αἰετῶν ἐπόψεται,
Ἄπιστα καὶ θαμβητὰ Φηραίοις κλύειν.

On which passage see the commentary of the Scholiast.

We shall commence our description of the environs of Sparta with Therapne, situated, as appears from Pausanias, on the left bank of the Eurotas. That writer on his way thither, before crossing the river, notices the temple of the wealthy Jupiter, and

⁷ Itiner. of the Morea, p. 221. Dodwell, t. II. p. 408.

Therapne. afterwards those of Æsculapius and Mars. Therapne was so called from the daughter of Lelex : here were to be seen the temple of Menelaus and his tomb, as well as that of Helen. The fountains Messeis and Polydeucea were also pointed out to the curious, together with the temple of Pollux. Pindar has often connected Therapne with the mention of the Tyndaridæ.

Τυνδαρίδας δ', ἐν Ἀχαιοῖς ὑ-
ψίπεδον Θεράπνας οἰκίαν ἔδος.

PIND. ISTHM. I. 42.

Τὸ μὲν, παρ' ἅμαρ, ἔδραισι Θεράπνας, τὸ δ' οἰ-
κόντας ἔνδον Ὀλύμπου. PYTH. XI. 95.

. . . . ἐν γυάλοις Θεράπνας,
Ποτμον ἀμπιπλάντες ὁμοῖον. NEM. X. 106.

. . . . ὦν ὁ μὲν, Λάκων' ὄχλον
Ἄγων Θεράπνης— LYCOPHR. v. 589.

Therapne probably corresponds with the village of *Chrysapha*, about two miles to the south-east of the ruins of Sparta. Herodotus speaks of its temple of Helen ; (VI. 61) near which was situated, as Pausanias informs us, the Phœbeum and the temple of the Dioscuri. It was in the latter edifice that the ephebi of Sparta sacrificed to Mars. (Lacon. 14. 20. Cf. Liv. XXXIV. 38.) On the right bank of the Eurotas, the road leading to the town of Amyclæ crossed the river Tiasas, or Tiasus, now *Tzoka*. (Pausan. Lacon. 18. Cf. Athen. IV. p. 139. 13.)

Amyclæ.

Amyclæ was one of the most ancient cities of Laconia, having been founded long before the arrival of the Dorians and Heraclidæ, who conquered and reduced it to the condition of a small town. It was however conspicuous, even in Pausanias's time,

for the number of its temples and other edifices, many of which were richly adorned with sculptures, and other works of art. Its most celebrated structure was the temple of the Amyclæan Apollo, (Polyb. V. 19, 3.) which contained the statue of the god seated on a throne, elaborately adorned in every part by the chisel of Bathycles the Magnesian. The age of this artist was unknown to Pausanias, who has minutely described the decorations of this magnificent work. This temple was also adorned with a beautiful painting of Hyacinthus by Nicias, son of Nicomedes; and here the Hyacinthian festival was celebrated, that favourite of Apollo having, as it is said, been buried there. Amyclæ is mentioned by Homer and Pindar.

Οἱ τ' ἄρ' Ἀμύκλας εἶχον, ἔλος τ', ἔφαλον πολλέθρον.

IL. B. 585.

Καὶ μὲν Ἡρακλειδᾶν ἔκγονοι,
Ὅχθαις ὑπο Ταῦγέτου ναίοντες, αἰ-
εὶ μένειν τεθμοῖσιν ἐν Αἰγίμιον
Δωριῆς. Ἔσχον δ' Ἀμύκλας ὀλβιοι,
Πινδόθεν ὀρνύμενοι.

PYTH. I. 122.

*Ἡ Δωρίδ' ἀποικίαν ἀνίκ' ὀρθῶ
Ἔστασας ἐπὶ σφυρῶ
Λακεδαιμονίαν, ἔλον δ' Ἀμύκλας
Αἰγεῖνδαι σέθεν ἔκγονοι,
Μαντεύμασι Πυθίοις;

ISTHM. VII. 18.

Pausanias notices there a temple of Cassandra, and also the monument of Agamemnon. (Lacon. 19.)

Θάνατον μὲν αὐτὸς ἦρως Ἀτρεΐδης ἰκὼν
Χρόνον κλυταῖς ἐν Ἀμύκλαις,
Μάντιν τ' ὄλεσσε κόραν.

PYTH. XI. 47.

Polybius states that Amyclæ was only twenty stadia from Sparta; (V. 18.) but Dodwell observes that

Sclavo-chorio, which occupies its ancient site, is nearly double that distance². The same antiquary adds, that "this spot exhibits a more confused wreck of ruins than even the Spartan capital. Accumulations of stone, broken inscriptions, imperfect traces, and foundations that are almost covered with bushes, mark the site of the place which was celebrated for the birth of Castor and Pollux, and the death of Hyacinthus. The remains of a large temple, perhaps that of Apollo, are composed of square slabs of variegated marble, near which are some imperfect bass-reliefs in a bad style³." Polybius describes the country around Amyclæ as most beautifully wooded, and of great fertility; which account is corroborated by Dodwell, who says "it luxuriates in fertility, and abounds in mulberries, olives, and all the fruit-trees which grow in Greece."

Alesiaë.

Phare et
Pharis.

In the vicinity of Amyclæ Pausanias mentions a spot called Alesiaë, and a river named Phellias, near which was once situated the ancient town of Pharis, on the road from Amyclæ to the sea: this is probably the Phare of Homer.

Φάρην τε, Σπάρτην τε, πολυτρήρωνά τε Μέσσην—

IL. B. 582.

Ἄπιστα καὶ θαμβητὰ Φηραίοις κλύειν. LYCOPHR. 552.

Quos Pharis, volucrumque parens Cythereia Messe

Taygetique phalanx, et oliviferi Eurotæ

Dura manus.

STAT. THEB. IV. 226.

² Class. Tour, t. II. p. 413.

³ T. II. p. 412. Gell's Itiner. of the Morea, p. 224. The imposture of the Abbé Fourmont, who pretended to have

discovered at Amyclæ inscriptions of the highest antiquity, has been satisfactorily exposed to the literary world by Mr. Payne Knight and Porson.

Nearer mount Taygetus stood Bryseæ, also enu-Bryseæ.
merated by Homer among the Laconian towns.

Βρυσειάς τ' ἐνέμοντο, καὶ Αὐγείας ἐρατεινάς—

IL. B. 583.

Pausanias informs us there was at Bryseæ a temple of Bacchus, the service of which was performed by women ^b.

Taygetus forms part of a lofty ridge, which tra-^{Taygetus}versing the whole of Laconia from the Arcadian^{mons.} frontier terminates in the sea at Cape Tænarum. Its elevation was said to be so great as to command a view of the whole of Peloponnesus, as may be seen from a fragment of the Cyprian verses preserved by the scholiast of Pindar. (Nem. X. 113.)

..... αἶψα δὲ Λυγκεὺς
Τηῦγετον προσέβαινε πόσιν ταχέεσσι πεποιθώς·
'Ακρότατον δ' ἀναβὰς διεδέρκετο νῆσον ἅπασαν
Τανταλίδου Πέλοπος·

'Απὸ Ταῦγέτου πεδαυ-
γάζων ἶδεν Λυγκεὺς δρυὸς ἐν στελέχει
'Ημένως—

PIND. NEM. X. 113.

This great mountain abounded with various kinds of beasts for the chase, and supplied also the celebrated race of hounds, so much valued by the ancients on account of their sagacity and keenness of scent.

Οἷη δ' Ἄρτεμις εἰσι κατ' οὐρεος ἰοχέαιρα,
'Η κατὰ Τηῦγετον περιμήκετον, ἥ Ἐρύμανθον,
Τερπομένη κάπροισι καὶ ὠκείης ἐλάφοισι—

ODYSS. Z. 102.

^b See some inscriptions supposed to belong to this temple in a letter of lord Aberdeen,

inserted in Walpole's Memoirs, t. I. p. 456.

Ἀπὸ Ταῦγέτου μὲν Λάκαιναν ἐπὶ θηροῖ
 Κόνα τρέχειν πυκινώτατον ἔρπετόν—

FRAG. PIND. AP. ATHEN. I. 50.

. vocat ingenti clamore Cithæron,
 Táygetique canes, domitrixque Epidaurus equorum :
 Et vox adsensu nemorum ingeminata remugit.

GEORG. III. 43.

Spercheosque, et virginibus bacchata Lacænis

Táygeta !

GEORG. II. 488.

(Cf. Pausan. Lacon. 20.) It also furnished a beautiful green marble much esteemed by the Romans.

Hic et Amyclæi cæsum de monte Lycurgi
 Quod viret, et molles imitatur rupibus herbas.

STAT. DE VILL. POLL.

Illic Taygeti virent metalla,
 Et certant vario decore saxa.

MARTIAL. VI. 42.

(Strab. VIII. p. 367. Plin. XXXVII. 18.^c) In the terrible earthquake which desolated Laconia before the Peloponnesian war, it is related that immense masses of rock, detaching themselves from the mountain, caused dreadful devastation in their fall, which is said to have been foretold by Anaximander of Miletus. (Plin. II. 79. Strab. VIII. p. 367.) The principal summit of Taygetus, named Taletum, rose above Bryseæ. It was dedicated to the sun, and sacrifices of horses were there offered to that planet. (Pausan. Lacon. 20.) This point is probably the same now called *St. Elias*^b.

Two other parts of the mountain were called Evoras and Theras. (Pausan. loc. cit.) Mr. Dod-

Evoras et
 Theras

^c See Blasius Caryophilus de Marm. Antiq. p. 7. et seq.

^d Dodwell, t. II. p. 411.

well says, "Taygetus runs in a direction nearly ^{Taygeti} north and south, uniting to the north with the ^{vertices.} chain of Lycæum, and terminating its opposite point at the Tænarian promontory. Its western side rises from the Messenian gulf, and its eastern foot bounds the level plain of Amyclæ, from which it rises abruptly, adding considerably to its apparent height, which is probably inferior only to Pindus and Olympus. It is visible from Zacynthus, which, in a straight line, is distant from it at least eighty-four miles. The northern crevices are covered with snow during the whole year. Its outline, particularly as seen from the north, is of a more serrated form than the other Grecian mountains. It has five principal summits, whence it derived the modern name of *Pentedactylos*."

Some way up the ascent, there was a temple of the Eleusinian Ceres; and fifteen stadia from thence a spot called Lapithæum. Near the latter was Derrhium, where Pausanias observed a temple of Diana ^{Lapithæum.} and the fount Anonum. Steph. Byz. calls it Derrha, ^{Derrhium.} (v. Δερρῆα.) Harplea was in the plain at the foot of ^{Anonum} Taygetus, and twenty stadia from Derrhium. (Pausan. Lacon. 20.) Further south, on the road to Gythium, were the quarries of Croceæ, producing a ^{fons.} Croceæ. hard and beautiful stone, which when polished was well adapted for the decoration of temples, baths, and other buildings. (Pausan. Lacon. 21.) To the right of the road stood the town of Ægiæ, which ^{Augææ,} was commonly supposed to represent the Augææ of ^{postea} Ægiæ. ^{Augiæ.} Homer.

* Class. Tour, t. II. p. 410. Extract from Dr. Sibthorp's papers in Walpole's Mem. t. I.

p. 62. Pouqueville, Voyage de la Grèce, t. VI. p. 521.

Βρυσηιάς τ' ἐνέμοντο, καὶ Αὐγείας ἱερατεινὰς— IL. B. 583.

(Cf. Strab. VIII. p. 364. Steph. Byz. v. Αὐγεία.) It was thirty stadia from Gythium. In its vicinity might be seen a small lake, with a temple of Neptune on the shore. Taygetus and its vales have been so little explored by modern travellers, that none of the ancient sites here indicated can be traced and identified with the present state of the country.

Palæa et
Pleia.

On the left bank of the Eurotas, above Helos and Aciriæ, Pausanias (Lacon. 22.) mentions a village called Palæa, which is perhaps the Pleia of Livy; where Philopœmen surprised Nabis in his camp, since that historian describes it as situated above Leucæ and Aciriæ. (XXXV. 27.) Meursius wishes to read Bœas; but Bœæ was too far removed from the scene of action, and the words are in fact very dissimilar.

Further north, and about 220 stadia from Aciriæ, Geronthræ, was Geronthræ, founded originally by the Achæans long before the invasion of the Dorians and Heraclidæ, and subsequently conquered and colonized by the former. When Pausanias visited Laconia he found Geronthræ in the possession of the Eleuthero-lacones; it contained a temple and grove of Mars; an agora adorned with fountains; and a temple of Apollo in the acropolis. (Lacon. 22.) Stephanus Byz. reads Γεράνθραι. This ancient town is supposed to have been situated near the village of *Hieraki*, where there are some vestiges^f.

Selinus was a small place about twenty stadia from Geronthræ, (Pausan. Lacon. 22.) its ruins are laid down in modern maps to the north-west of

^f In Gell's Itinerary *Ieraki* is stated to be about four hours distant from the mouth of the

Eurotas, p. 233. Pouqueville, t. V. p. 576.

Hieraki ^ε. Marios, another Eleutherolaconian town, ^{Marios.} was 100 stadia from Geronthræ. It abounded with springs, and contained a temple of Diana, and another consecrated to all the gods. (Pausan. Lacon. 22.) This place still retains its ancient appellation, and gives its name to the river on the banks of which it is placed ^h.

Glyppia was situated still further north. (Lacon. ^{Glyppia} 22.) This is apparently the fortress called by Po- ^{sive Glym-} lybius Glympes, and which he describes as being in the northern part of Laconia on the Argive frontier (IV: 36, 5. V. 20, 4.) It has been succeeded by the little town of *Cosmopolis*, which is also the name of a district of modern Laconia ⁱ.

We should perhaps assign to this vicinity a spot named Pyrrhi Castra by Livy, (XXXV. 27.) and ^{Pyrrhi} Πύρρου Χάραξ by Polybius. (V. 19, 4.) Meursius has ^{Castra.} confounded it with Pyrrhicus, which was near the Tænarian promontory. Livy places mount Barboesthes ^{Barboesthes} where Philopœmen was stationed before the battle ^{mons.} in which he so totally defeated Nabis, near the camp of Pyrrhus, and ten miles from Sparta. (XXXV. 27. et 30.) This mountain probably formed part of the hills called Menelaïum, now *Malevo*, on the left bank of the Eurotas. To the north the same range assumed the name of Thornax, which is yet pre- ^{Thornax} served in that of *Thornika*. On this mountain was ^{mons et} a temple of Apollo, with a statue of the god, to ^{locus.} which a quantity of gold was presented by Crœsus, (Herod. I. 69.) but the Lacedæmonians made use of it afterwards to adorn the more revered image of the Amyclæan Apollo. (Pausan. Lacon. 10.) The te-

^ε Pouqueville, t. V. p. 576.

^h Ibid. t. V. p. 575.

ⁱ Ibid.

menus of Thornax is alluded to by Xenophon when describing the first irruption of the Thebans into Laconia, under the command of Epaminondas. (Hell. VI. 5. Steph. Byz. v. Θόρναξ.)

Pitana.

Between this place and Sparta were several villages: among these the most celebrated and important was Pitana, which gave its name to a division of troops in the Lacedæmonian army, according to Herodotus, who speaks of the Pitana band in the battle of Platæa under the command of Amompharetus. (IX. 53.) Thucydides, however, denies the existence of this corps. (I. 20.^k) Herodotus elsewhere calls Pitana a Spartan demus, and alludes to a conversation he had there with a native of the place. From Pindar we learn that it was situated on the Eurotas:

Πρὸς Πιτάναν δὲ παρ' Εὐρώτα πόρον,
Δεῖ σάμερόν γ' ἐλθεῖν ἐν ᾠρᾷ. OLYMP. VI. 46.

Mention of it occurs also in Euripides, (Troad. 1112.) and one of the Greek epigrams. (III. p. 289.)

Τῇ Πιτάνᾳ Θρασύβουλος ἐπ' ἀσπίδος ἤλυθεν ἄπνους
'Επτά πρὸς Ἀργείων τραύματα δέξάμενος.

Denthiadæ,
Onogli,
Stathmi.

Pentelophoi.
Ænus urbs
et fl.

Pausanias incidentally notices the Pitana. (Lacon. 14. Plin. IV. 5.) Athenæus places near Pitana several obscure hamlets, named Denthiadæ, Onogli, Stathmi, and Ænus, which, however, produced wine of a good quality. Pentelophoi was only seven stadia from Sparta. (I. 57.) Ænus, which is also enumerated among the Laconian towns by Stephanus Byz., (v. Οἰνόης,) and Ptolemy, who calls it Οἰνός, (p. 90.) was probably situated on the river of the same name flowing near Sellasia. (Polyb. II. 65. Liv.

^k See Meurs. Attic. Lect. I. 16. Miscell. Lacon. p. 100. and Schweigh. Adnot. ad Herod.

XXXIV. 28.) The modern name is *Tchelesina*. Sir W. Gell describes it as a large stream which falls into the Eurotas a little north of Sparta¹.

Sellasia was situated near the confluence of the Sellasia. Cenus and Gongylus, in a valley confined between Gongylus two mountains named Evas and Olympus. (Polyb. ^{fl.} II. 65.) It commanded the only road by which an army could enter Laconia from the north, and was therefore a position of great importance for the defence of the capital. Thus when Epaminondas made his attack upon Sparta, his first object, after forcing the passes which led from Arcadia into the enemy's country, was to march directly upon Sellasia with all his troops. (Xen. Hell. VI. 5, 27. Diod. Sic. XV. 490.) Cleomenes, tyrant of Sparta, was attacked in this strong position by Antigonus Doson, and totally defeated, after an obstinate conflict which is described by Polybius with his usual accuracy. (II. 66. et seq.) When Pausanias visited Laconia, Sellasia was in ruins. (Lacon. 10.) I am not aware that any modern traveller has explored the site of this ancient town. Further north Pausanias points out the position of Caryæ, a small town sacred to Caryæ. Diana and the Nymphs. (Pausan. Lacon. 10.) Vitruvius asserts that the statues termed Caryatides derived their name from this place. (I. Cf. Diom. Gram. III. Lucian. de Salt. Stat. Theb. IV. 225.) It was situated on the frontier of Arcadia, and appears to have been assigned by Thucydides to that province. (V. 55. Cf. Xen. Hell. VI. 5, 25. Liv. XXXIV. 26. Steph. Byz. v. Κάρυα.) Beyond Caryæ, towards Tegea, was a spot called Scotitas, with a temple of Jupiter surrounded Scotitas

¹ Itiner. of the Morea, p. 223.

by a thick plantation of oaks. (Pausan. Lacon. 10.) Polybius mentions that Philopœmen here stationed an ambuscade in one of his expeditions into Laconia; by which a body of Spartan troops was completely destroyed. (XVI. 36. Cf. Steph. Byz. v. ΣΚΟΤΙΝΑ.)

That portion of Laconia to the north-west of Sparta will best be described by following Pausanias in his route from that city to Megalopolis in Arcadia. (Lacon. 20.) On quitting Sparta he first points out the temple of Achilles, where the Spartan epehebi sacrificed before they engaged in the Plataetum; this was never opened: then the temenus of Cranius Stemmatias, the temple of Diana Mysia, and the statue of Modesty erected by Icarius, father of Penelope, which latter was thirty stadia from the city. After proceeding twenty stadia further, the traveller reached the monument of Lada, a celebrated runner crowned in the Olympic games, standing close to the Eurotas. Beyond this was a village named Characoma, probably situated near *Peribolia*, where sir W. Gell noticed foundations of a temple, broken pottery, and other vestiges^m. Not far from thence stood the town of Pellene, the residence, as it is said, of Tyndareus during his exile from Sparta. Polybius states that Pellene was in the district called Tripolis, (IV. 81, 7.) which Livy places on the confines of Megalopolis. (XXXV. 27. Cf. Strab. VIII. p. 386. Xen. Hell. VII. 5, 9.) Pellene contained a temple of Æsculapius, and two fountains named Pelanis and Lancea. (Pausan. Lacon. 21.) The ruins of this town probably correspond with those observed by sir W. Gell, north of *Peribolia* and near a

Characoma.

Pellene.

Tripolis.

^m Itiner. of the Morea, p. 222.

beautiful source called *Cephalo-bryssso*, with the foundations of a temple, and fragments of white marble; further on, another fount and walls, and a gate in the walls which run up to a citadel rising in terracesⁿ. At the distance of a hundred stadia from thence was Belmina, which had once apparently belonged to the Arcadians, (Pausan. Arcad. 35.) and was restored to them after the battle of Leuctra. (Plut. Cleom. §. 4. Pausan. Arcad. 27.) Livy says it was assigned to Megalopolis by a decree of the Achæans in the reign of Philip, son of Amyntas; but being afterwards seized by the Lacedæmonian tyrants, it was again made over to Megalopolis by the Achæans. (XXXVIII. 34.) Pausanias calls it Belbina, as do also Stephanus Byz. (v. Βέλβινα) and Plutarch. (loc. cit.) Ptolemy writes the name Blemmina. (p. 90. Cf. Polyb. II. 54, 3.) Pausanias describes this part of the Laconian territory as abounding in springs, which contributed to form the Eurotas. The ruins of Belmina are probably those noticed by sir W. Gell on a spot called *Bourainos*, between *Leontari* and *Peribolia*^o. Other vestiges were observed by Dodwell near *Petrina*, “consisting of foundations of walls composed of rough stones of large dimensions, and a great quantity of ancient bricks^p.” He was also informed “that about an hour from thence, towards the east, were the ruins of a town at present called *Agia Eirene*, containing some interesting remains near the village of *Collina*, but which he did not visit, as the road was impracticable on horseback^q.” One of these sites, I imagine, corresponds with the town

ⁿ Itin. of the Morea, p. 215, 16. ^p Class. Tour, t. II. p. 398.

^o Ibid. p. 213.

^q Ibid.

Belmina
sive Bel-
bina.

- Ægys.* of *Ægys*, which Polybius places on the borders of Arcadia, and contiguous to Belmina. (II. 54. Cf. Pausan. Lacon. 2. Arcad. 27. Steph. Byz. v. *Ἀἴγυς*.)
- Carystus.* *Carystus*, the wine of which has been celebrated by the poet Alcman, as we are informed by Strabo, (X. p. 446.) belonged to the territory of *Ægys*. (Steph. Byz. v. *Κάρυστος*.) Athenæus also affirms that it was situated on the confines of Arcadia. (I. 57.)
- Sciros vel Sciritis.* More to the east we must place *Sciros* or *Sciritis*, a border district of Laconia, which had been conquered apparently from the Arcadians, before the time of Lycurgus. (Xen. Rep. Lacon. c. 12, 3.) The inhabitants of this small tract of country are frequently mentioned in the Spartan history as a distinct body. (Thuc. V. 67, 68. Xen. Hell. V. 2, 24.) At the battle of Mantinea in the Peloponnesian war they furnished 600 men. (Thuc. loc. cit.) And Xenophon, in the *Cyropædia*, describes their soldiers as hardy and intrepid. (IV. 2, 1.) After the battle of Leuctra, *Sciritis* appears to have reverted to the Arcadians. (Hell. VII. 4, 21. Steph. Byz. v. *Σκίρος*.) It was situated apparently near mount *Mænalus* in Arcadia, and was traversed by a pass of some importance leading from *Caryæ* to *Sellasia*. The fortress of *Ion*, which commanded this defile, was forced by the Arcadian troops in the first invasion of Laconia by Epaminondas. (Hell. VI. 5, 24. et seq.
- Ion.*
- Eutæa.* Cf. Diod. Sic. XV. 64. Thuc. V. 33.) *Eutæa* was another frontier town, the possession of which was disputed by these two neighbouring nations. (Hell. VI. 5, 12—21. Cf. Pausan. Arcad. 27. Steph. Byz. v. *Εὐταία*.)

Stephanus Byz. ascribes to Laconia the following places, which are otherwise, I apprehend, unknown.

Athene, (v. Ἀθῆναι. Suid. v. Ἀθήνησι.) — Ætolia, (v. Αἰτωλία.) — Atæa, v. Ἀταία.) — Aphidna, (v. Ἀφιδνα.) — Genese, (v. Γενέση.) — Thea, (v. Θέα.) — Iopis, a district noticed by Herodianus, (v. Ἰωπίς.) Lapersa, a mountain alluded to by the poet Rhianus, (v. Λαπέρσα.) — Litææ, on the authority of Apollodorus, (v. Λιταῖαι.) — Sacus, a village, (v. Σάκος.) Tenos, of which the poetess Herinna was a native, (v. Τῆνος.) — Tyrus, (v. Τύρος.) Polybius notices, on the confines of Argolis, Polichna and Leucæ. (IV. 36, 5.) Ægila is mentioned by Pausanias as a Laconian town, in which was a temple of Ceres. (Messen. 17.) The commentators of Pliny refer the Sinus Ægilodes of that writer (IV. 5. to this place. Ægilodes sinus. Lerne is placed by Ptolemy in the interior of Laconia. (p. 90.) The Caricus was a river of the same Caricus fl. country, according to the commentators of Lycophron on the following passage of the poet, (v. 149.)

Τὸν δ' ἐκ Πλυνοῦ τε καὶ Καραϊκῶν ποτῶν

Βλαστόντα ῥιζης—

Athenæus speaks of the Hyacinthian way, which probably led from Sparta to Amyclæ. (IV. 76.) Laconia is at present divided into several districts, which have each their separate appellation. That of *Maina* includes all the country situated between the Messenian and Laconian gulfs. *Bardunia* comprises the territory around the mouth of the Eurotas; and *Zakounia*, which seems a corruption of Laconia, all the eastern part of the province from *Cape S. Angelo* to the bay of *Astro*, which belongs to the ancient district of Cynuria^r.

^r Gell's Itiner. of the Morea, p. 234, 5. Journey through Maina in the Morea, in Wal-

pole's Mem. (t. I. p. 34.) Lapie's Map of Greece.

SECTION XX.

ARGOLIS.

Ancient kingdoms of Argos and Mycenæ—Republic of the Argives—Description of the coast—Island of Ægina—Topography of the interior.

DIVESTING the annals of Argos of the numerous fables with which their early records are intermixed, we may collect from historical facts that the Pelasgi of Inachus and Phoroneus were the earliest possessors of this fertile part of Greece; but whether they came by sea, or wandered thither from Thrace and Macedon, cannot now be decided; the latter supposition, however, from what has been said in the introductory section, appears the most probable. We have already observed that the name of Inachus was given to a river of Epirus, which country is considered by Herodotus as the earliest seat of the Pelasgi; and it is not improbable that this appellation may have been transferred from thence to the fabled stream which flowed beneath the walls of Peloponnesian Argos.

Argos itself was doubtless a name of Pelasgic origin, since we find it applied to cities of Macedonia and Thessaly, once in the occupation of that people^a;

^a Strabo remarks that the word *Argos* in the Macedonian and Thessalian dialects, signi-
fied a *field*, or *plain*. (VIII. p. 371.)

and though the Greeks usually regarded those towns as colonies of the more famous Peloponnesian city, analogy would lead us, I imagine, to reverse this order of things, and to view the latter as a branch, rather than the parent stock, of this widely disseminated race. Homer certainly applies the epithet of Pelasgi to Argos of Thessaly, while he distinguishes its Peloponnesian namesake by that of Achaicum :

Νῦν δ' αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
Οἱ τ' Ἄλουν, οἱ τ' Ἀλόπην, οἱ τε Τρηχίῳ ἐνέμοντο,
Οἱ τ' εἶχον Φθίην, ἣδ' Ἑλλάδα καλλιγύναικα,
Μυρμιδόνες δὲ καλεῦντο, καὶ Ἕλληνες, καὶ Ἀχαιοί·

IL. B. 681.

Εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκὸν, οὐθάρ ἀρούρης,
Γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη.

IL. I. 141.

Πῶς ἔθαν' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων;
Ποῦ Μενέλαος ἦν; τίνα δ' αὐτῷ μῆσατ' ὄλεθρον
Ἀγισθος δολόμητις; ἐπεὶ κτάνε πολλὸν ἀρείω.
Ἥ οὐκ Ἄργεος Ἀχαιϊκοῦ, ἀλλὰ πῃ ἄλλη
Πλάζετ' ἐπ' ἀνθρώπους, ὁ δὲ θαρσύνει κατέπεφνε;

OD. Γ. 248.

(Cf. Strab. VIII. p. 369. Schol. Hom. II. Γ. 75.)

On the arrival of Danaus, who is said to have come from Egypt, the inhabitants of Argos changed their ancient appellation of Pelasgi to that of Danaï.

Δαναὸς, ὁ πεντήκοντα θυγατέρων πατήρ,
Ἐλθὼν εἰς Ἄργος, ὥκισεν Ἰνάχου πόλιν·
Πελασγιώτας δ' ὀνομασμένους τὸ πρὶν
Δαναοὺς καλεῖσθαι νόμον ἔθηκεν ἄν' Ἑλλάδα.

EURIP. ARCHEL. FRAG. 2.

(Cf. Strab. VIII. p. 371.) At that time the whole of what was afterwards called Argolis acknowledged

the authority of one sovereign, but, after the lapse of two generations, a division took place, by which Argos and its territory were allotted to Acrisius, the lineal descendant of Danaus, while Tiryns and the maritime country became the inheritance of his brother Prætus. A third kingdom was subsequently established by Perseus, son of the former, who founded Mycenæ; (Pausan. Corinth. 16. Strab. VIII. p. 371.) but these were all finally reunited in the person of Atreus, son of Pelops; who, having been left regent by his nephew Eurystheus during his expedition against the Heraclidæ, naturally assumed the sovereign power after his death. Atreus thus acquired, in right of the houses of Pelops and Perseus, which he represented, possession of nearly the whole of Peloponnesus, which ample territory he transmitted to his son Agamemnon, who is called by Homer sovereign of all Argos and the islands:

Αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
Πολλῶσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.

IL. B. 107.

(Cf. Thuc. I. 9. Strab. VIII. p. 372.) After the death of Agamemnon the crown descended to Orestes, and subsequently to his son Tisamenes, who was forced to evacuate the throne by the invasion of the Dorians and Heraclidæ eighty years after the siege of Troy. (Pausan. Corinth. 18. Strab. loc. cit.) Temenus, the lineal descendant of Hercules, now became the founder of a new dynasty, but the Argives, having acquired a taste for liberty, curtailed so much the power of their sovereigns as to leave them but the name and semblance of kings; at length having deposed Meltas, the last of the Temenic dynasty, they changed the constitution into a

republican form of government. (Pausan. Corinth. 19.) The Argives were subsequently engaged in frequent hostilities with the Spartans, each people claiming the possession of the small district of Cynuria, which, however, seems to have properly belonged to the former, since their territory, as we are informed by Herodotus, once extended to the Cape of Malea, including Cythera. (Herod. I. 82. Pausan. Lacon. 2.) These conflicts apparently were not attended with any decisive result; but in the reign of Cleomenes, king of Sparta, a great battle was fought which terminated in the total defeat of the Argives, of whom many perished in the field, and a great body, having taken refuge in the grove of Argus, were destroyed in consequence of Cleomenes causing it to be set on fire. (Herod. VI. 83.) Pausanias affirms that Argos must have fallen into the hands of Cleomenes and the Spartans after this signal overthrow, had it not been saved by the daring courage and patriotism of a woman named Telesilla, who incited the rest of the Argive population, and even those of her own sex, to take up arms in defence of their city. (Corinth. 20.) Subsequently, however, the slaves of Argos, taking advantage of the enfeebled state of their country, openly rebelled, and, overturning the existing government, retained the sovereign power in their own hands, till the sons of their former masters, arriving at the age of manhood, expelled them from the city: they afterwards occupied the town of Tiryns and made war upon Argos from thence, but were at length finally subdued. (Herod. VI. 83.) It was partly owing to these internal commotions, and partly also to the jealousy which subsisted between the Argives and

the Lacedæmonians, that the former took no part in the Persian war. They asserted, indeed, as Herodotus reports, that, having consulted the oracle, it recommended their remaining at home during the conflict; nevertheless they had sent an embassy to Sparta with offers of contributing their assistance against the common enemy, provided the Lacedæmonians would grant them a truce of thirty years, and allow them the command of half the troops employed in the defence of Greece. But, as the two states could not agree on the latter article, the Argives finally remained neuter. A general report however prevailed that they had been induced to adopt this line of conduct by secret offers from Xerxes. (Herod. VII. 148.) Not long after the termination of the Persian war the Argives, actuated by motives of envy against the Mycenæans, who had distinguished themselves at Thermopylæ, made war upon that people, and, after taking Mycenæ, finally destroyed the city in the first year of the 78th Olympiad. 468 B. C. (Diod. Sic. XI. c. 65. Strab. VIII. p. 372. Pausan. Corinth. 16.) Twenty years after this event, a truce was agreed upon between Argos and Sparta for the space of thirty years, in consequence of which arrangement the former preserved a strict neutrality during the first part of the Peloponnesian war; but, on the expiration of the truce, in the eleventh year of that memorable contest, the Argives found themselves at liberty to espouse the cause of either of the belligerent parties, according as their interest or inclination might lead them. (Thuc. V. 14.) At this juncture the Lacedæmonians had entered into a treaty with Athens; but on the other hand they had given great cause of discon-

tent to the Corinthians, Eleans, and Mantineans, who now naturally sought to secure the cooperation of Argos in forming a league against Sparta. This state, whose institutions and political views were always opposed to those of Lacedæmon, gladly embraced the opportunity thus afforded of wresting from that power the rank it had so long held in the Peloponnesus. Athens also, by the machinations of Alcibiades, was induced to join the coalition, and form an alliance with the Eleans, Mantineans, and Argives, for 100 years. (Thuc. V. 47.) Hostilities commenced with an attack on the city of Epidaurus by the Argives, when the Lacedæmonians despatched an army, under the command of their king Agis, to invade Argolis on one side, while the Bœotians, Corinthians, and other allies should attack it on the other. By these judicious measures the Argives, who had advanced into Arcadia, were surrounded, and cut off from their city; and had the Lacedæmonian king pressed his advantage, they must have been totally routed. Agis however agreed to the proposals of Thrasyllus and Alciphron, two leading men among the Argives, for settling the differences between the contending states, and unexpectedly drew off his army, thus incurring the just censure of his countrymen and their allies; nor were the Argives less displeased with those who had entered into this negotiation on their behalf, as they were not aware of the real danger of their situation, and conceived they had lost a fair opportunity of defeating their enemies. (Thuc. V. 57. et seq.) The following year the hostile armies met in the plains of Mantinea, where a decisive battle was fought, which ended in the total defeat of the Ar-

gives and their allies. This event dissolved the confederacy against the Lacedæmonians, and the Argives not only made peace with that people, but were even persuaded by them to convert their hitherto democratical constitution into an aristocracy. (Thuc. V. 65—81.)

Not long after, however, a counter revolution took place, when the people revolted, and, after overpowering the oligarchical party, entered once more into an alliance with Athens. Having obtained the assistance of that power, they now erected long walls extending from the city to the sea, which insured to them a constant communication with their allies by means of that element. (Thuc. V. 82.) The Argives, induced by gratitude for the interest which Alcibiades had taken in their affairs, joined the Sicilian expedition, (VI. 29.) and, even after the disastrous termination of that enterprise, they continued to support the Athenian cause, till the defeat they sustained near Miletus obliged them to recall their forces. (VIII. 25.)

Argos, adhering to the principle of opposing the aggrandizement of Sparta, joined the league which was afterwards set on foot against that power by the influence of Persia; and furnished troops for the battles of Nemea, Coronea, and the other principal engagements which took place during what is usually termed the Corinthian war, which was concluded by the peace of Antalcidas. (Xen. Hell. IV. pass.) On the renewal of hostilities between the Bœotians and Lacedæmonians, the Argives again joined the former, and fought at the battle of Mantinea. (Hell. VII. 5.) After this period, no event of interest or importance occurs in the history of Argos, until the un-

successful attempt made to surprise and capture that city by Pyrrhus. This prince, being then at war with Antigonus Gonatas, whom he had driven from Macedonia, having failed in the enterprise he meditated against Sparta, marched rapidly on Argos, which he reached during the night, and had already penetrated into the town, when succours arrived from Antigonus. Pyrrhus being soon after slain, his troops were all destroyed or made prisoners. (Plut. Vit. Pyrrh. Pausan. Attic. 13. Strab. VIII. p. 377. Liv. XXXI. 7.) Argos, like many other Peloponnesian states, became afterwards subject to the domination of a tyrant; but when, by the talents and energy of Aratus, Corinth and Sicyon had been emancipated, Aristomachus, who then reigned in the former city, voluntarily abdicated his authority, and persuaded the Argives to join the Achæan league. (Polyb. II. 44.) During the momentary success obtained by Cleomenes, Argos fell into the hands of that prince, but it was presently recovered by the Achæans, and continued to form part of their confederacy till its final dissolution by the Romans. (Polyb. II. 52. et seq. Strab. VIII. p. 377.)

We know but little of the constitutional details of the government of Argos during even the more flourishing period of the republic. We are informed, generally, that it consisted of a democracy, and that the administration was conducted by one magistrate, whom Herodotus calls *king*, and a deliberative assembly, with the composition of which we are not acquainted. (Herod. VII. 148, 9.) Thucydides mentions also a more select body consisting of eighty members, and officers named ἀρχῖται. (V. 47.) In the time of the Achæan league, the first officer of the state

appears to have been elected by the people. (Liv. XXXII. 25.) The population was divided into three classes, consisting of citizens, inhabitants of the country, or *περίοικοι*, and slaves or vassals called *γυμνήτες*. (Aristot. Rep. V. 2, 8. Plut. II. 245 D. F. J. Poll. III. 83.) The number of the first class might amount to 16,000, being nearly equal to that of the Athenian citizens. (Lys. ap. Dion. Hal. p. 531.) The free part of the population may therefore be estimated at 65,000 souls, to which if we add the *περίοικοι* and slaves, we shall have an aggregate of nearly 110,000 persons^b.

The territory of Argos was bounded on the west by Arcadia, and on the north by the Sicyonian and Corinthian districts; to the south it extended to the little canton of Cynuria, which we shall consider as included within its limits.

It is usual to assign also to Argolis the small republics of Hermione, Træzen, Epidaurus, and Phlius, for the sake of classification; since, properly speaking, they were autonomous cities, and entirely independent of Argos. The whole area of the province, including these minor states, may have contained about 1100 square miles. The country was mostly hilly; but the plains were fertile and well cultivated.

The epithet of *πολυδίψιον*, or *arid*, which Homer applies to Argos, was supposed to refer only to the city, and not to its territory. Some commentators, however, have assigned a different signification to the word:

Καί κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην.

(Cf. Strab. VIII. p. 370.)

Cynuria. The small territory of Cynuria was situated

^b See Clinton's *Fasti Hellenici*, Appendix, p. 426.

on the shore of the Argolic gulf, and bordered on Laconia, Arcadia, and Argolis properly so called. Its inhabitants were an ancient race, accounted indigenous by Herodotus, but belonging probably to the Leleges or the Pelasgi. (VIII. 73.) The possession of this tract of country led to frequent disputes and hostilities between the Spartans and Argives; and as early as the reign of Echestratus the son of Agis, the first king of Sparta, Pausanias writes that the Cynurians, who were of Argive race, had been expelled from their homes by the Lacedæmonians, under pretence that they committed depredations on the Spartan territory. (Pausan. Lacon. 2, 7. Steph. Byz. v. Κύνουρια.^c)

The principal town of Cynuria was Thyrea, near Thyrea, which the celebrated battle was fought between 300 Spartans and an equal number of Argives. Othryades, the only surviving champion of the former people, remained master of the field, and erected a trophy; but unwilling, as it is affirmed, to outlive so many brave companions, he destroyed himself. The Argives being defeated in a general action not long after, Thyrea continued in the possession of the Spartans, (Herod. I. 82. Isocrat. in Archid. Pausan. Lacon. 7. Corinth. 38. Strab. VIII. p. 376.) who established there the Æginetæ upon the expulsion of that people from their island by the Athenians. (Thuc. II. 27.) During the Peloponnesian war, however, the latter, having landed on the Cynurian coast, captured the town, which was about ten stadia

^c Bekker, in his edition of Thucydides, reads Κυνουρία, (IV. 56. V. 41.) a variation from the usual form of writing

the word, which can hardly be warranted by the authority of two or three MSS.

from the sea, and, setting it on fire, carried off all the inhabitants. (IV. 56.) Thyrea was afterwards ceded by treaty to the Argives. (V. 41. Pausan. Corinth. 38.) In Pausanias's time it was but an inconsiderable place. (Corinth. loc. cit. Cf. Steph. Byz. v. Θύρεα.) This city was probably situated not far from the modern town of *Astro*, which now gives its name to a small bay formerly called Thyreates sinus. (Pausan. Corinth. loc. cit.)

Thyreates
sinus.

Not far from thence we should seek the ruins of Anthene. Anthene, another town once occupied by the Æginetæ together with Thyrea. (Pausan. Corinth. 38.) It was restored to the Argives after the battle of Amphipolis. (Thuc. V. 41. Cf. Steph. Byz. v. Ἀνθάνα.) Pausanias notices in the same vicinity two other villages, named Neris and Eva. Above the latter rose mount Parnon, which separated the Argive, Lacedæmonian, and Arcadian territories, the boundaries being marked by some Hermæ erected on the summit. The modern name of this mountain is *Bourboura* or *Berbenæ*. The river Tanus, which flowed into the gulf of Thyrea, derived its source from thence. It is now called *Hagios Petros*, or *St. Peter's* river, from a small place of the same name, which is also that of the surrounding district. Stephanus assigns to the Cynurians a town named Eunæa. (v. Εὐναί.)

Neris.
Eva.
Parnon
mons.

Tanus fl.

Eunæa.

Returning to Thyrea, and advancing along the coast, Pausanias notices a tract of land called Anigræa, which produced excellent olives, and a spot named Apobathmi, where Danaus is said to have first landed on his arrival from Egypt. Beyond was Genesium, remarkable for a temple of Neptune. (Corinth. 38.) Lerne, rendered so celebrated by

Anigræa.

Apobathmi.

Genesium.

Lerne palus.

the fable of the many-headed monster slain by Hercules, was a small lake near the coast, formed by several sources which discharged themselves into its bason. Minerva is said to have purified the daughters of Danaus by means of its waters ; which circumstance subsequently gave rise to certain mystic rites called Lernæa, instituted, as Pausanias affirms, by Philammon, son of Apollo and father of Thamyris, in honour of Ceres. (Corinth. 37. Strab. VIII. p. 371.)

Εἶπε Λερναίας ἀπ' ἀκτᾶς
Στέλλεν ἐς ἀμφιβάλασσον
Νόμον— PIND. OLYMP. VII. 60.

Τάν τε μυριόκρανον
Πολυφόνον κύνα Λέρνας
Ἦδ' ὕδραν ἐξεπύρῳσεν
Βέλεσί τ' ἀμφέβαλλε.

EUR. HERC. FUR. 419.

(Cf. Hesiod. Theog. 314. Soph. Trach. 1096. Apollod. II. 5, 2.)

The fountain Amymone, so called from one of ^{Amymone} the above-mentioned daughters of Danaus, was the ^{fons.} most famous among the streams which contributed to the formation of the Lernæan lake :

Ὅδ' ἐστὶν, αἰχμαλωτίδας
Ὅς ἔορ' Ἰθυβαίας Μυκήναισι
Λερναία τε δώσειν Τριάινᾳ
Ποσειδανείοις Ἀμυμωνίοισιν
Ἦδ' αὖτις δουλείαν περιβαλῶν.

EUR. PHŒN. 194.

. Quærit Bœotia Dircen,

Argos Amymonen— OVID. METAM. II. 239.

Testis Amymone, latices cum ferret in arvis,
Compressa, et Lerne pulsa tridente palus.

PROPERT. ELEG. II. 26, 47.

Alcyonia
palus.

(Cf. Pausan. Corinth. 37. Apollod. II. 1, 4.) Near this source was a grove containing statues of Ceres and Bacchus. Pausanias also notices the fountain of Amphiaraus, and the Halcyonian pool, the depth of which was so great, that when Nero attempted to measure it by means of a plummet several stadia in length, he could discover no bottom. This small lake was about one third of a stadium in circumference. Its banks were grassy, and covered with rushes. Nocturnal orgies were there celebrated once a year in honour of Bacchus. (Pausan. Corinth. 38.)

Pontinus
fl. et mons.

The river Pontinus had its source on a hill of the same name, where was a temple of Minerva Saitis and the house of Hippomedon, one of the seven chiefs who fought against Thebes: (Pausan. Corinth. 36:)

Λερναῖα δ' οἰκεῖ νόμαθ' Ἰππομέδων ἄναξ.

EURIP. PHŒN. 127.

Dodwell describes the Lernæan lake as a small marshy pool, overgrown with reeds. A stream which issues from it discharges itself into the sea after turning some mills, whence it has taken the name *Muloi*. The marsh is formed by several clear and copious springs, which rush out of a rock at the foot of a hill. It is however so diminutive, and so much concealed by reeds, and other aquatic plants, that it might easily be passed without attracting the attention of a traveller. The millers who live near it assured him it had no bottom^d. North of Lerna

Chimarrus
rivus.
Erasinus fl.

was the torrent Chimarrus, and beyond it the Erasinus, a stream mentioned by several writers of antiquity. Herodotus states that it was said to derive its waters from the lake of Stymphalus in Arcadia by a subterraneous channel. (VI. 76. Strab.

^d Class. Tour, t. II. p. 225. Itiner. of the Morea, p. 175.

VIII. p. 371.) The Erasinus, according to Pausanias, reappeared in Argolis at the foot of mount Chaon, and joined another river named Phrixus, ^{Phrixus fl.} which discharged itself into the sea between Lerna and Temenium. (Corinth. 24, 36.) The latter place was so called from Temenus, the son of Aristomachus, who fortified it in the war waged by the Dorians and Heraclidæ against Tisamenus and the Achæans. Pausanias observed there his tomb, and two temples dedicated to Neptune and Venus. (Corinth. 38.) Strabo affirms that Temenium was twenty-six stadia from Argos. (VIII. p. 368.) Stephanus Byz. improperly assigns it to Messenia. (v. Τημένιον.)

Nauplia, the port of Argos, derived its name and ^{Nauplia.} origin from Nauplius, the son of Neptune and Amymone. (Strab. VIII. p. 368. Herod. VI. 76. Xen. Hell. IV. 7, 6.)

Ἦκει γὰρ ἐς γῆν Μενέλεως Τροίας ἄπο,
 Λιμένα δὲ Ναυπλίου ἐκπληρῶν πλάτῃ
 Ἀκταῖσιν ὀρμεῖ δαρὸν ἐκ Τροίας χρόνον
 Ἀλαιοι πλαγχθεῖς— EUR. OREST. 54.

Ἐν Ναυπλίᾳ δὲ σέλμαθ' ὤρμισται νεῶν.

Ibid. 242.

Τὸ δ' Ἄργος αὐτοῦ μεστὸν ἦ τε Ναυπλία.

IPH. TAUR. 804.

Nauplia was deserted and in ruins when visited by Pausanias. The inhabitants had been expelled several centuries before by the Argives, upon suspicion of their favouring the Spartans. The latter people in consequence received them into their territory, and established them at Methone of Messenia. (Pausan. Messen. 35.) He noticed the vestiges of its walls and harbour, the temple of Neptune, and a

fountain named Canathus. (Pausan. Corinth. 38. Steph. Byz. v. *Ναυπλία*.) It has been succeeded by the modern town of *Napoli di Romania*, as it is called by the Greeks, which possesses a fortress of some strength. Dodwell observed there some remains of the walls, which were constructed in the polygonal style. "The site of the temple of Neptune is not known; but the fountain Canathos still exhibits a copious flow of water^c." Sir W. Gell remarks, that "Nauplia is the best built city of the *Morea*. It is situated on a rocky point, on which are many remains of the ancient wall. The port is excellent and very defensible^f." Nauplia, according to Pausanias, was fifty stadia from Temenium.

Argos.

Argos, which still preserves its name, was generally looked upon as the most ancient city of Greece. (Diod. Sic. I. 17.) Its early prosperity and commercial connection with the Phœnicians are attested by Herodotus. (I. 1.) The walls of the city were constructed of massive blocks of stone, a mode of building which was generally attributed to the Cyclopes :

Ἰπποβότον Ἄργος, ἵνα τείχεα
Λαῖνα, Κυκλώπει οὐράνια νέμονται.

EUR. TROAD. 1087.

Ἀργεῖα τείχη καὶ Κυκλαπείαν πόλιν.

EUR. HERC. FUR. 15.

It was also protected by two citadels, situated on towering rocks, and surrounded by fortifications equally strong. The principal one was named Larissa. (Pausan. Corinth. 23. Strab. VIII. p. 370. Liv. XXXIV. 25.) When the tour of Greece was made by Paulus Æmilius, after the victory of Pydna,

^c Class. Tour, t. II. p. 247.

^f Itiner. of the Morea, p. 181.

Argos was one of the cities which most attracted his attention from its size and opulence. (Liv. XLV. 27. Polyb. XXX. 15.) In the time of Strabo it was inferior only to Sparta in extent and population; (VIII. p. 377.) and from the description of Pausanias it is evident that when he visited this celebrated town, it was adorned with many sumptuous buildings and noble works of art. Argos produced some of the first sculptors of Greece, among whom were Ageladas, the master of Phidias, and Polyclethus, who surpassed all the artists of antiquity in correctness of design. Music was also highly cultivated in this city, and as early as the reign of Darius, the Argives, according to Herodotus, were accounted the first musicians of the age. (III. 131.)

The most ancient and celebrated temple within the walls was that of the Lycian Apollo, founded, as it is said, by Danaus. It was enriched with various monuments and works of art. Among these the most remarkable were the statues of Biton, an athlete, whose strength was so prodigious that he could carry an ox on his shoulder, and of Ladas, who in swiftness of foot surpassed all the men of his day. The effigy of Venus Nicephora had been dedicated by Hypermnestra, the daughter of Danaus. Here were the monument of Linus, the statue of Apollo Agyieus, and the altar of Jupiter Pluvius, on which the seven Argive chiefs swore to take Thebes, or perish in the attempt. The effigy of Jupiter Milichius, erected after the conclusion of a desperate struggle between the aristocracy and people, was by Polyclethus; near it were placed the statues of Cleobis and of Biton, represented in the act of drawing their mother's chariot to the temple of Juno. (He-

rod. I. 31.) The temple of Jupiter Nemesis stood opposite to that of Apollo; it contained a brassen statue by Lysippus. Beyond might be seen the tomb of Phoroneus, the shrines of Fortune and the Hours; the statues of the seven chiefs who perished under the walls of Thebes, and those of their sons who afterwards captured that city. Not far from thence were the monument of Danaus, and the cenotaph of those Argives who fell before Troy, or on their return from the expedition. Pausanias now passes on to the temples of Jupiter Servator, and the river Cephissus; the spot called Criterium, where Hypermnestra was said to have been judged by Danaus, and the theatre, above which was the temple of Vénus. In front of the latter was raised a column, surmounted by a statue of the poetess Telesilla, celebrated for her defence of the city against the Spartans commanded by Cleomenes. She was represented as gazing on a helmet which she was about to place on her head, while her writings were scattered at her feet. Proceeding from thence to the forum, the traveller passed the temple of Æsculapius and that of Diana Pitho, founded by Hypermnestra, whose monument was to be seen not far from thence on the site called Delta. Beyond were situated the altar of Jupiter Phyxius, and the temple of Minerva, surnamed Σάλπιγξ, or trumpet, dedicated by Hegelaus, son of Tyrrhenus, who was said to have invented that instrument. The poet Epimenides was interred in front of this edifice. Having been taken prisoner by the Lacedæmonians in a war which they waged against the Gnoossians, he was afterwards put to death, because his predictions were unfavourable. In the centre of the fo-

rum rose the monumental trophy, erected by the Argives after the death of Pyrrhus. On this were sculptured, besides other devices, the arms worn by that monarch in battles, and some figures of elephants; but his remains were deposited in the temple of Ceres, near which he fell, and his shield was affixed above the entrance.

In the same quarter were to be seen the tomb of Gorgophone, daughter of Perseus, the trophy erected by the Argives to commemorate the defeat and death of Laphaes, who had usurped the sovereign authority; but being afterwards expelled, sought to recover his power by the assistance of the Lacedæmonians. The temple of Latona was remarkable for a statue of the goddess by Praxiteles. Those of Juno Anthea and the Pelasgian Ceres were in the same vicinity; beyond might be seen the monument of Pelasgus, the shrine of Neptunus Prosclystius, the tomb of Argos, and the temple of the Dioscuri; the latter enriched with several statues in ebony and ivory, by Dipœnus and Scyllis. The temple of Lucina was dedicated by Helen after her return from Attica; that of Hecata was adorned with three effigies of the goddess; one in marble by Scopas, the other two of brass by Polycletus and Naucydes. From thence Pausanias proceeds to the gymnasium, named after Cylarabis, son of Sthenelus. (Cf. Liv. XXXIV. 26. Plut. Pyrrh.) It stood near one of the city gates, and contained a figure of Minerva Pania, and the monuments of Sthenelus and Cylarabis; in the same quarter were situated the tumulus of the Argives who fell before Syracuse in the Sicilian expedition, and the tomb of Sacadas, a celebrated musician. In another di-

rection the spectator beheld the temple of Bacchus, the house of Adrastus, the monument of Eriphyle, and the shrines of Amphiaraus and Bato: this quarter was designated by the name of Cœle.

Returning from thence, Pausanias notices the temple of Æsculapius, adorned with statues of the god and of Hygeia by Xenophilus and Strato, who had also sculptured their own effigies; he then mentions the subterraneous structure built by Acrisius, and the brasen chamber erected over it, to guard his daughter Danae; (Cf. Soph. Antig. 955. Hor. Od. III. 16, 1.) This being afterwards destroyed by Perilaus, tyrant of Argos, made way for the monument of Crotopus, and the temples of the Cretan Bacchus and Venus Urania. In ascending to the citadel Larissa, Pausanias points out the temples of Juno Acræa, Apollo Diradiotes, and Minerva Ὀξυδερκῶ, or sharp-sighted. Near the latter edifice, founded, as it is said, by Diomed, was the stadium, in which the Argives held games in honour of the Nemean Jupiter and Juno; higher up was placed the monument of the sons of Ægyptus. The acropolis derived its name from Larissa, daughter of Pelasgus. It was also called Aspis. (Plut. Cleomen.) The temple of Jupiter Larissæus crowned its summit.) (Cf. Strab. VIII. p. 370. Plut. Pyrrh. Liv. XXXIV. 25. Steph. Byz. v. Λάρισσα.) There was also another temple dedicated to Minerva. (Pausan. Corinth. 24.)

Dodwell says, " This acropolis stands upon a pointed rock, of considerable elevation and great natural strength; there are still some fine remains of polygonal construction, which are probably the Cyclopiæan walls alluded to by Euripides. The walls encircle the summit of the acropolis, and the

“ modern castle is erected on the ancient remains in
 “ which the lower parts of some round and square
 “ towers are visible ^g.” There are no other ruins
 which can be identified but those of the theatre,
 which are below the citadel ^h. A monastery, which
 stands on a rocky eminence to the north of Larissa,
 is supposed by Dodwell to answer to the site for-
 merly occupied by the temple of Apollo Diradiotes ⁱ.
 Pouqueville places that of Juno Acræa to the east of
 the citadel ^k.

The river Inachus flowed at the foot of the acro- ^{Inachus fl.}
 polis, and emptied itself into the bay of Nauplia.
 Its real source was in mount Lyrceius on the con-
 fines of Arcadia; but the poets, who delighted in fic-
 tion, imagined it to be a branch of the Inachus of
 Amphilochia, which after mingling with the Ache-
 lous passed under ground, and reappeared in Argo-
 lis. (Strab. VI. p. 271. VIII. p. 370.)

᾽Ω γῆς παλαιὸν Ἄργος, Ἰνάχου βόαι,
 Ὅθεν ποτ' ἄρας ναυσὶ χιλιάις Ἄρην
 Ἐς γῆν ἐπλευσε Τρωάδ' Ἀγαμέμνων ἄναξ.

EUR. ELECTR. 1.

Νεῖλος γὰρ οὐχ ὅμοιον Ἰνάχῳ γένος
 Τρέφει— ÆSCHYL. SUPPL. 513.

Ἰναχε γεννᾶτορ, καὶ κρηνῶν
 Πατρὸς Ὀκεανοῦ, μέγα πρῆσβεύων
 Ἄργους τε γύιας, Ἑρας τε πάγοις
 Καὶ Τυρσηνοῖσι Πελασγοῖς.

SOPH. INACH. FRAG. 11.

Argumentum ingens, et custos virginis Argus,
 Cœlataque amnem fundens pater Inachus urna.

ÆN. VII. 791.

^g Class. Tour, t. II. p. 220.

ⁱ Class. Tour, t. II. p. 221.

^h Gell's Itiner. of the Mo-
 rea, p. 164. Dodwell, ibid.

^k T. V. p. 207.

Pausanias states that the Inachus derived its source from mount Artemisium. (Corinth. 25. Arcad. 6. Plut. de Fluv.) Dodwell says, "that the bed of " this river is a short way to the north-east of Argos. It is usually dry, but supplied with casual " floods after hard rains, and the melting of snow " on the surrounding mountains." It rises about ten miles from Argos, at a place called *Mushi*, in the way to Tripoli in Arcadia. In the winter it sometimes descends from the mountains in a rolling mass, when it does considerable damage to the town¹. It is now called *Xeria*, which means *dry*.

On the road to Mycenæ the traveller passed the altar of the Sun, and, after crossing the Inachus, the temple of the Mysian Ceres, the tomb of Thyestes, and the heroon of Perseus. (Pausan. Corinth. 18.)
 Mycenæ. Mycenæ is said to have been founded by Perseus after the death of his grandfather Acrisius. (Pausan. Corinth. 16. Strab. VIII. p. 377.)

... πόλισμα Περσείως,
 Κυκλωπείων πόνον χερῶν.

EURIP. IPH. AUL. 1500.

The name was supposed by some to be derived from Mycene, daughter of Inachus; but others assigned a different origin to the word, as may be seen from Pausanias. (Corinth. 16. Cf. Steph. Byz. v. Μυκῆναι.) Perseus was succeeded by Sthenelus, married to a daughter of Pelops named Aystyda-meia; after whom followed Eurystheus, Atreus, and Agamemnon: under the latter monarch, the empire of Mycenæ reached its highest degree of opulence and power, since his authority was acknow-

¹ Class. Tour, t. II. p. 223.

ledged by the whole of Greece. (Thuc. I. 9. Strab. VIII. p. 372. Diod. Sic. XI. c. 65.)

Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδέος υἱόν,
Ἥ αὐτὸν βασιλῆα πολυχρῦσοιο Μυκῆνης.

IL. H. 180.

Οἱ δὲ Μυκῆνας εἶχον, εὐκτίμενον πτολίεθρον,
Ἄρφειόν τε Κόρινθον, εὐκτιμένας τε Κλειωνᾶς,

* * * * *

Τῶν ἑκατὸν νῆων ἤρχε κρείων Ἀγαμέμνων
Ἀτρεΐδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
Λαοὶ ἔποντ'—

IL. B. 569.

. οἱ δ' ἰκάνομεν

Φάσκειν Μυκῆνας τὰς πολυχρῦσους ὄραν
Πολύφθορόν τε δῶμα Πελοπιδῶν τότε—

SOPH. ELECTR. 8.

Mycenæ, which had been superior even to Argos during the Trojan war, declined after the return of the Heraclidæ; and in the 78th Olympiad, or 468 B. C. the Argives, having attacked and captured the city, levelled it to the ground, and enslaved its inhabitants. (Diod. Sic. XI. c. 65. Strab. VIII. p. 372. et p. 377.)

Pausanias attributes the destruction of Mycenæ to the envy which the glory acquired by the troops of that city at Thermopylæ and Plataea had excited in the minds of the Argives. (Corinth. 16. Cf. Herod. VII. 202. IX. 28.) But Diodorus affirms that the war arose from a dispute relative to the temple of Juno, which was common to the two republics. (loc. cit. Cf. Strab. VIII. 371.) Strabo states that so complete was the destruction of this celebrated capital, that not a vestige remained of its existence. This assertion however is not correct, since Pausanias informs us that several parts of the walls were

yet standing, as also one of the gates, surmounted by lions, when he visited the ruins. Modern travellers have given us a full and interesting account of these vestiges; among which the most remarkable is a subterraneous chamber, called by Pausanias the treasury of Atreus, and usually mentioned under that name by antiquaries of the present day. It served also as the burial vault of Atreus, and his descendants. (Corinth. 16.) This massive and singular structure having been often described, I shall refer the reader to those authors who have given the most full and elaborate account of it^m. The gate of the lions still remains in the same state as it was when seen by Pausanias, who ascribes it, as well as the treasury, to the Cyclopes, who also raised the fortifications of Tiryns. "This gate forms the principal entrance to the acropolis, and a magnificent wall composed of irregular polygons, closely united and carefully smoothed, supports the terrace on which it is situated. The acropolis is a long irregular triangle, standing nearly east and west. The walls follow the sinuosities of the rock, and are mostly composed of the second style of well joined polygons, although the rough construction is occasionally seen. The traces within are few and imperfectⁿ." Pausanias also mentions the monuments of Agamemnon and Electra. Clytemnestra and Ægistheus were interred without the walls. The fountain of Perseus, which he likewise notices, "rises," as Dodwell informs us, "a few hundred yards to the north-east of the acropolis,

^m Clarke's Travels, P. II. s. 2. p. 691; Dodwell, Class. Tour, t. II. p. 229; Gell's Ar-
 golis; Walpole's Coll. t. I. p. 316.
ⁿ Class. Tour, t. II. p. 241.

“ and immediately after issuing from the rock forms
 “ a small clear stream of excellent water, with which
 “ Mycenæ was anciently supplied^o.” The extent
 of the town itself has not been ascertained. Thucydides, however, leads us to suppose it was but small, notwithstanding the epithets of *εὐρύαγυια* and *εὐκτίμενον* applied to it by Homer. (I. 9.) Mr. Dodwell is of opinion “ that the walls of the city extended considerably beyond the subterraneous chambers to the plain ;” and he adds, “ that the foundations of some edifices, as well as the remains of houses, may be traced in many places^p.” The ruins are close to the village of *Krabata*.

The temple of Juno, which according to Strabo ^{Templum Junonis.} was common to the Argives and Mycenæans, stood on the slope of mount Eubœa, at a distance of fifteen ^{Eubœa mons.} stadia from the city of the latter. That part of the mountain which rose above the edifice was named Acraea, and the lower portion Prosymna. A rivulet called Asterion had its source near the temple, but ^{Asterion fl.} presently after disappeared among the rocks. Eupolemus was said to be the architect of this celebrated building, which was enriched with numerous bass-reliefs representing the birth of Jove, the battle of the gods and giants, as well as various events which occurred during the siege, and after the capture of Troy. In the vestibule were ranged the statues of the priestesses of Juno, and different heroes ; that which bore the name of Augustus, as Pausanias was informed, was originally intended for Orestes. The image of the goddess was of a colossal size, and represented seated on a throne. A

^o Class. Tour, t. II. p. 242.

^p Ibid. p. 235.

crown, adorned with figures of the Hours and Graces, encircled the head ; in one hand she held a sceptre, in the other a pomegranate. This admirable statue was wrought in gold and ivory by Polyclethus. (Pausan. Corinth. 17. Strab. VIII. p. 372.) The figure of Hebe, which once stood near the Juno, was the work of Naucydes. Among the various offerings with which the temple was enriched, the most remarkable were an altar of silver, on which was represented the marriage of Hercules and Hebe, a peacock of gold studded with jewels, presented by the emperor Hadrian, and a golden crown and robe of purple by Nero. The first temple was accidentally burnt, the curtains having caught fire through the negligence of the priestess Chryseis, who had fallen asleep ; she in consequence fled to Tegea, and took refuge in the sanctuary of Minerva Alea. The Argives nevertheless did not remove her statue from the temple, where it still remained in the time of Pausanias. (Corinth. 17.) This fire happened in the ninth year of the Peloponnesian war. (Thuc. IV. 133.) The site of this ancient edifice has not yet been ascertained. Sir W. Gell supposes it might have stood at *Phiti*, or *Phytai*, to the west of *Krabata*, where there are some vestiges^q. Mount Eubœa, below which, according to Pausanias, the temple was situated, answers apparently to the ridge now called *Tricorpo*, or *three heads*^r.

Tiryns.

Tiryns, celebrated for its massive walls, is said to have been founded by king Prætus, brother of Acrisius, who, as Strabo reports, employed for the construction of his citadel workmen from Lycia. These

^q Itiner. of the Morea, p. 161 ; Dodwell, t. II. p. 214.

^r Pouqueville, t. V. p. 189.

are the Cyclopes or Chirogasteres, as they are sometimes called, who built the treasury of Athens, and the great door-way which is still to be seen at Mycenæ. The poets have also ascribed to them the construction of the walls of Argos. (Strab. VIII. p. 373. Pausan. Corinth. 16, 25. Apollod. II. 2. 1. Eustath. II. B. p. 286.) These Cyclopes appear to be very different from the fabulous giants of the Odyssey, though it is probable the same name was applied to them from the vast size of the materials they employed. It has been supposed by some that they were Phœnicians, and by others that they were of Egyptian origin, on account of the similarity which subsists between their works and the architectural remains of those countries. The Scholiast of Euripides affirms that they were a Thracian people, who migrated into different regions. From these several accounts we may generally infer that the great architects in question were foreigners, and few in number, since their works are so rarely met with in Greece. We are also led to establish a connection between them and the Pelasgi from the similarity in the style of architecture adopted by the latter in their military constructions to the massive fortifications still visible at Tiryns and Mycenæ*.

* All these works imply an advanced state of civilization, or at least a considerable degree of opulence and power in the countries where they have been raised. Mycenæ and Orchomenus were proverbially wealthy, and it is there that we find the finest specimens of Cyclopiian architecture. In Italy the same remark holds with respect to the Tuscans and Volsci, among

whom we find architectural remains of equal solidity and magnitude. These were certainly the most opulent nations of that country. See Dodwell, *Class. Tour*, t. II. p. 218; Walpole's *Coll.* t. I. p. 316; Leake's *Asia Minor*, p. 28; Clarke's *Travels*, P. II. s. 2. p. 699; Wolf. *Annal. Litt.* I. p. 153. seq.; Creuzer, *Symbol.* IV. 48.

Prætus was succeeded by Perseus, who transmitted Tiryns to his descendant Electryon. Alcmena, the daughter of this prince, was married to Amphitryon, on whom the crown would have devolved, had he not been expelled by Sthenelus, king of Argos. His son Hercules, however, afterwards regained possession of his inheritance, whence he derived the name of Tirynthius. (Hesiod. Scut. 81. Apollod. II. 4, 5. Diod. Sic. IV. 152. Eur. Frag. Tel. I. Ovid. Metam. VII. 410.)

..... δάμασε κἀκεί-
νους Ἡρακλῆς ἐφ' ὁδῶ·
"Οτι πρόσθε ποτὲ
Τιρύνθιον ἔπερσαν αὐτῷ στρατὸν—

PIND. OLYMP. X. 37.

..... τὸν χαλκοχάρμαν ἐς πόλεμον
Ἄγε σὺν Τιρυνθίοισι
Πρόφρονα σύμμαχον ἐς Τροίαν—

ISTHM. VI. 39.

..... postquam Laurentia victor,
Geryone extincto, Tirynthius attigit arva.

ÆN. VII. 661.

This hero, after the murder of Iphitus, fled from Tiryns, and retired into the Trachinian country :

ὡς ἴκετ' αὖθις Ἰφίτος Τιρυνθίαν
Πρὸς κλιτὸν, ἵππους νομάδας ἐξιχνοσκοπῶν,
Τότ' ἄλλος αὐτὸν ὄμμα, θήγερρα δὲ νοῦν
Ἔχοντ', ἀπ' ἄκρας ἦκε πυργώδους πλακός.

SOPH. TRACH. 270.

Homer represents the city of Tiryns as subject to the kings of Argos at the time of the Trojan war,

Οἱ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
* * * * *
Τῶν δ' αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης—

IL. B. 559.

But it was afterwards destroyed by the Argives. The date of this event is uncertain; but it is no doubt posterior to the war in which that people were engaged with their slaves, who, as Herodotus reports, occupied Tiryns after their expulsion from Argos, and were not finally conquered without great difficulty. (VI. 83.) We know also that the Tirynthians sent some soldiers to Plataea. (IX. 28.) Hence it is probable that we ought to refer the destruction of their city to the period in which Mycenæ was also overthrown. Strabo reports, that on abandoning their homes the Tirynthians retired to the neighbouring town of Epidaurus. (VIII. p. 373.) But Pausanias affirms that the greater part were removed to Argos. (Corinth. 25.)

The Tirynthian citadel was named Licymnia from Licymnius, a son of Electryon and brother of Alcmena :

Καὶ γὰρ Ἀλκμήνας κασίγνη-
τον νόθον σκάπτω θένων
Σκληρᾶς ἐλαίας ἔκταν' ἐν Τί-
ρυνθι Λικύμνιον, ἐλ-
θόντ' ἐκ θαλάμων Μιδέας—

PIND. OLYMP. VII. 49.

(Cf. Strab. VIII. p. 373. Eustath. II. B. p. 286. Steph. Byz. v. Τίρυνς. Plin. IV. 5. VII. 56.) Pausanias observes, that “the ruins of Tiryns were to be seen to the right of the road leading from Argos to Epidaurus. The only part of the walls which remained was the work of the Cyclopes. They consisted of rough stones, each of which was of such a size that a pair of mules could not even stir the least of them; the interstices had been filled with smaller stones, to render the whole more

"compact and solid." (Corinth. 25.) Elsewhere he expresses his surprise that no historian should have taken notice of a work which he considered as vying even with the pyramids of Egypt. (Bœot. 36.)

. suus excit in arma
 Antiquam Tiryntha Deus. Non fortibus illa
 Infœcunda viris, famaue immanis alumni
 Degenerat ; sed lapsa situ fortuna, neque addunt
 Robur opes. Rarus vacuis habitator in arvis
 Monstrat Cyclopum ductas sudoribus arces.

STAT. THEB. IV. 146.

"The acropolis of Tiryns," says Dodwell, "occupied a low oblong rock, not thirty feet in height, standing north and south. The walls enclose a space of about 244 yards in length, and fifty-four in breadth. They are constructed upon a straight line without following the sinuosities of the rock. The general thickness of the walls is twenty-one feet, and in some places they are twenty-five. Their present height, in the most perfect part, is forty-three feet. In some places there are square projections from the walls in the form of towers. It had two entrances, of which the larger, nearly in the middle of the eastern wall, is of considerable size, and fronts the neighbouring hills. The most curious remains of the citadel is a gallery, the opening of which faces Nauplia. It is of a pointed form, and eighty-four feet in length, and five in breadth¹." Sir W. Gell states, that "the fortress is about 550 yards long, and about eighty broad. The general form is that of a ship or boat, and had three entrances. A tower on the east side is twenty feet square and forty-three feet high²."

¹ Class. Tour, t. II. p. 250. ² Itin. of the Morea and Argolis.

Strabo, who places Tiryns at the distance of twelve stadia from Nauplia, speaks of some artificial caverns in the vicinity of the latter town, which were also attributed to the Cyclopes: these are probably the works which Pausanias alludes to as the chambers of the daughters of Prætus. (Corinth. 25. Strab. VIII. p. 373.)

Herodotus assigns to the Tirynthian territory a spot called Sepia, where Cleomenes, king of Sparta, ^{Sepia.} attacked the Argive forces, and defeated them with great slaughter. (Herod. VI. 77.)

Midea was a town in the same port of Argolis, ^{Midea.} named, as it is said, after the wife of Electryon, (Pind. Olymp. VII. 49. ubi vid. Schol.) but Apollodorus affirms, it already existed in the time of Perseus. (II. 4.)

Ἰκετο χῶι ταλαεργὸς ἐς ἀφνειὰν Ἰολκὸν
Ἀλκμήνας υἱὸς Μιδεάτιδος ἡρώϊνας.

THEOCR. XIII. 19.

. . . . ἦκεν δὲ Μιδέαθεν
Στρατὸν ἐλαύνων. PIND. OLYMP. X. 78.

It was afterwards destroyed by the Argives. (Strab. VIII. p. 373. Pausan. Corinth. 25. Eliac. II. 20. Arcad. 27. Steph. Byz. v. Μῖδεια.)

I am persuaded that in Xenophon the name of this town has been erroneously substituted for the reading Μηδέας, or Ἐπιμηδέας. (Hell. VII. 1, 18.) The historian, in speaking of an expedition made by Archidamus and the Spartans into Arcadia, states, that after ravaging the Parrhasian district he retreated on the advance of the Arcadians and Argives, and encamped on the hills of Medea, a spot which is plainly described as being near Eutresium, an Arcadian town, and close to the border of Laconia, since

the enemy are said to have entered the latter province in order to cut off the retreat of Archidamus. It is only necessary to refer to the map to be convinced that Xenophon's Medea or Epimedea is in Arcadia, and not in Argolis.

Prosymna. Prosymna, which Strabo places near Midea, contained a temple of Juno. (VIII. p. 373. Steph. Byz. v. Πρόσυμνα.)

Huic armat Larissa viros: huic celsa Prosymne,
Aptior armentis Midea, pecorosaque Phyllos.

STAT. THEB. IV. 44.

The vestiges of this town are to be seen on a hill near the sea, and above the port of *Tolone*, which it overlooks^x; those of Midea are more inland: near the monastery of *Agios Adrianos*, where there is a *Palæo Castro* on a bold rock; the walls are of ancient masonry^y.

Asine. Asine, enumerated by Homer among the towns of Argolis,

Οἱ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
'Ερμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἔχούσας—

IL. B. 559.

was founded, as we learn from Pausanias, by a colony of Dryopes, who once occupied the vales of Parnassus. (Messen. 34. Cf. Herod. VIII. 73. Diod. Sic. IV. 169.) In one of the early wars between Argos and Sparta, the Asinæi had joined the latter power; in consequence of which offence they were exposed to the vengeance of the Argives, who besieged their town, and razed it to the ground. The inhabitants, having evacuated the place, were afterwards established by the Lacedæmonians at Asine

^x Itiner. of the Morea, p. 183.

^y Ibid. p. 185.

in Messenia. (Pausan. Corinth. 36. Messen. 34. Strab. VIII. p. 373.) The temple of Apollo Pythæus was the only building spared by the Argives. (Pausan. Corinth. loc. cit.) The ruins of Asine are to be seen near the little port of *Vivares*, a few miles to the south-east of *Napoli di Romania*. Beyond this town, Pausanias mentions in succession Bolei, Philanorium, Didymi, and Mases. Bolei ^{Bolei, Philanorium, Didymi.} was remarkable for a stone structure, but Pausanias has neglected to mention the object for which it was designed. Didymi, which was distant from it twenty stadia, contained three temples, dedicated to Apollo, Neptune, and Ceres, adorned with statues of white marble. "Didymi," according to sir W. Gell, "now called *Didymo*, is near a lofty mountain of the same name three hours from *Kastri* in a northern direction. Mr. Hawkins found at *Didymo* a curious natural cavity in the earth, so regular as to appear artificial, and an ancient well with a flight of steps down to the water^z." Mases was a town ^{Mases.} of great antiquity, since it is mentioned in the Catalogue of ships:

Οἱ τ' ἔχον Αἰγίναν, Μάσητά τε, κοῦροι Ἀχαιῶν.

IL. B. 562.

In the time of Pausanias it served as a haven to the Hermioneans. (Corinth. 36. Strab. VIII. p. 376. Eustath. IL. B. p. 288. Steph. Byz. v. Μάσης.) According to sir W. Gell, the site of this town has not yet been discovered, but it probably corresponds with the port of *Bisati*, which Pouqueville describes as the most spacious haven in the Argolic gulf^a.

The promontory named Struthuns by Pausanias, ^{Struthuns prom.}

^z Itiner. of the Morea, p. 199; Pouqueville, t. V. 261.

^a Itiner. of the Morea, ibid.; Pouqueville, ibid.

and which he places north of Mases, answers probably to the *Cape Koraka*. The distance from this point to Bolei, across the mountains, was 250 stadia. (Corinth. 36.)

Halice. Halice was to the east of Mases, and between that place and Hermione. Pausanias says it was deserted in his time. (Corinth. 36.) Callimachus, who is quoted by Stephanus Byz., (v. Ἄλυκος,) seems to have written the name Alycus:

Εἰς Ἀσίην Ἄλυκόν τε καὶ ἄμπολιν Ἑρμιονίων.

Coccygius mons. The road from thence to Hermione passed between two hills called Pron and Thornax. The latter was afterwards named Coccygius from the metamorphosis of Jupiter into the bird called Coccus by the Greeks. On its summit was a temple sacred to that god, and another of Apollo at the base. That of Juno was situated on the opposite hill. (Pausan. Corinth. 36.)

Hermione. Hermione, according to Herodotus, was founded by the Dryopes, whom Hercules and the Melians had expelled from the banks of the Sperchius and the valleys of Œta. (VIII. 43.) It sent three ships to Salamis and 300 soldiers to Plataea. (Herod. VIII. 43. IX. 28.) The Athenians ravaged the Hermionian territory during the Peloponnesian war. (Thuc. II. 56. Cf. Xen. Hell. IV. 2, 16. VII. 2, 2.) Xeno, tyrant of Hermione, after the capture of Acrocorinthus by Aratus, voluntarily relinquished his power, and joined the Achæan league. (Polyb. II. 44—52.)

Pausanias describes this city as situated on a hill of moderate height, and surrounded by walls. It was embellished by numerous buildings, several of which contained statues worthy of notice. The

temple of Venus Pontia is first mentioned by that ancient writer. The statue was of white marble, and colossal in its proportions. He also points out the temple of Bacchus Melanægis, in whose honour contests were yearly held in music, diving, and rowing; the temples of Diana, Iphigenia, and Vesta; and those of Apollo and Fortune. The statue of the latter was colossal, and of Parian marble. Two aqueducts supplied the town with water, one was of considerable antiquity, the other modern. The temple of Ceres, situated on the hill named Pron, was said to have been erected by Clymenus son of Phoroneus, and his sister Chthonia :

Χθονίας νιν ἄλσος Ἑρμιῶν τ' ἔχει πόλις.

EUR. HERC. FUR. 615.

Its sanctuary afforded an inviolable refuge to suppliants, whence arose the proverb ἀνθ' Ἑρμιόνης, “as safe an asylum as that of Hermione.” The vestibule was adorned with the effigies of the priestesses of the goddess. Opposite to this edifice was a temple of Clymenus, by which name Pausanias conceives Pluto to have been designated. Not far from thence was a cave supposed to communicate with the infernal regions. It was probably owing to this speedy descent to Orcus that the Hermionians, as Strabo informs us, omitted to put a piece of money in the mouths of their dead. (VIII. p. 373. Callim. ap. Etym. Magn. v. Δανάκης.) This ancient city is noticed by Homer in the Catalogue :

Ἑρμιόνην, Ἀσίην τε, βαθὺν κατὰ κόλπον ἔχούσας—

IL. B. 560.

Livy, (XXXI. 44. Plin. IV. 5. Steph. Byz. v. Ἑρμιῶν.) Lasus, an early poet of some note, said to

have been the instructor of Pindar, was a native of Hermione. (Aristoph. Vesp. 1401. Herod. VII. 6. Plut. II. 530 F.)

We are informed by sir W. Gell that the ruins of Hermione are to be seen on the promontory below *Kastri*, a town inhabited by Albanians nearly opposite to the island of *Hydra*. The walls remain, and many foundations of the temples^b.

Pausanias affirms that Hermione originally stood at a distance of four stadia from the site it occupied in his day, and though the inhabitants had long removed to the new city, there yet remained several edifices to mark the spot. The temple of Neptune was close to the beach, and above it was that of Minerva, with the stadium of the Tyndaridæ. The grove of the Graces, the temples of Minerva, of the Sun, and of Isis and Serapis, also subsisted, and were still frequented by the Hermionians. The temple of Ceres Thermasia was placed at the extremity of the territory of the city towards Træzene. (Corinth. 34.) Pausanias, in his description of the coast, names three promontories in succession; Buporthmus, Colyergia, and Scyllæum. The former was a lofty headland rising boldly from the sea, and on the summit were erected temples to Ceres, Proserpine, and to Minerva Promachorma. Cape Scyllæum, now *Skyllo*, is the eastern point of Peloponnesus, and was said to have derived its name from Scylla the daughter of Nisus. (Strab. VIII. p. 373. Pausan.

Buporth-
mus prom.
Colyergia
prom.

Scyllæum
prom.

^b Itiner. of the Morea, p. 199. Pouqueville cites several inscriptions found here. (t. V. p. 261.) The coins of Her-

mione belong to the time of the Achæan league. The legend is ΕΡΜΙΟΝΕΩΝ ΑΧΑΙΩΝ. Sestini, p. 51. c. 1.

Corinth. 34. Cf. Scyl. Peripl. p. 20. Thuc. V. 53. Liv. XXXI. 44. Plin. IV. 9.) It formed, together with the opposite promontory of Sunium, the entrance of the Saronic gulf, and closed also the bay of Hermione called *Hermionicus sinus* by Strabo, <sup>Hermion-
cus sinus.</sup> (VIII. p. 335.) This part of the Argolic coast was lined with several islands, which are named by Pausanias. *Aperopia*, opposite to *Buporthmus*, is now <sup>Aperopia
insula.</sup> called *Hydron*. (Pausan. Corinth. 34. Plin. IV. 11.) Further from the coast was *Hydrea*, which originally ^{Hydrea.} belonged to the Hermionians, but was sold by them to some Samian exiles in the time of Polycrates. (Herod. III. 59. Pausan. Corinth. 34.) It still retains its name, and possesses a city and port, the trade of which is considerable^c. *Tricarana* is now <sup>Tricarana
insula.</sup> *Trikkeri*. (Pausan. loc. cit.) *Tipareus* has taken <sup>Tipareus
insula.</sup> the name of *Spezzia*, and is now one of the most commercial islands belonging to Greece^d. (Plin. IV. 11.) *Haliusa*, possessed of a good port, was near a <sup>Haliusa in-
sula.</sup> headland named *Bucephalus*. Beyond were *Pityusa* and *Aristera*. (Pausan. loc. cit.) To these Pliny adds *Irine*, *Ephyre*, and *Colonis*. (IV. 11.) <sup>Bucepha-
lus prom.
Pityusa,
Aristera,
Irine,
Ephyre,
Colonis,
insulae,
Haliéis.</sup>

The small district of *Haliéis* or *Haliæ*, so called apparently from the fisheries established along the coast, (Steph. Byz. v. 'Αλιείς,) lay beyond *Hermione*, and between that city and cape *Scyllæum*. Its territory was twice ravaged by the Athenians during the Peloponnesian war. (Thuc. II. 56. IV. 45. Cf. Xen. Hell. VI. 2, 3. VII. 2, 2. Diod. Sic. XI. 282.) The name of *Alikí* is still attached to a spot situated a little to the east of *Castri*^e.

^c Pouqueville, t. VI. p. 302. ^d Ibid. t. III. p. 212. ^e Ibid. t. V. p. 258.

Eionæ. Eïonæ, enumerated by Homer among the Argolic towns,

Τροίζην', 'Ηϊόνας τε, καὶ ἀμπελόεντ' 'Επίδαυρον.

IL. B. 561.

no longer existed when Strabo wrote; the place having remained deserted since the inhabitants were expelled by the Messenians. (VIII. p. 373.) The site seems to correspond with the vestiges observed by Chandler on this coast, between *Cape Skylo* and the island of Poros, at a place called *Paleochorio*^f.

On the road leading from Hermione to Træzene, Pausanias points out the rock under which Theseus discovered the sword placed there by his father, and which was thenceforth known by the name of that hero, having previously been called the altar of Jupiter Sthenius. Beyond, the traveller passed the temple of Apollo Platanistius, and a spot named Ilei, containing temples of Ceres and Proserpine. (Pausan. Corinth. 34.)

Ilei.

Træzene.

The Træzenians prided themselves on the great antiquity of their city, which had borne the several names of Orea, Althepia, and Posidonia, before it received that of Træzene, from Træzen the son of Pelops, one of the earliest sovereigns of the country. He was succeeded by Pittheus, whose daughter marrying Ægeus became the mother of Theseus. This hero was born at Træzene, where he long resided. Many of his adventures, as well as those of Phædra and Hippolytus, are referred to that city by the tragic poets:

ὦ φιλότατη μοι δαιμόνων, Λητοῦς κόρη,
Σύνθακε, συγκύνναγε, φευξούμεσθα δὴ

^f Travels in Greece, t. II. p. 263. and notes to the French edition, t. III. p. 234, 463.

Κλεινὰς Ἀθήνας. ἀλλὰ χαιρέτω πόλις
 Καὶ γὰρ Ἐρεχθίδως· ὦ πέδον Τροϊζήνιον,
 Ὡς ἐγκαθηβᾶν πόλλ' ἔχεις εὐδαίμονα,
 Χαῖρ' ὕστατον γάρ σ' εἰσορῶν προσφθέγγομαι.

EUR. HIP. 1091.

(Cf. Plut. Thes. Pausan. Corinth. 30.)

The Træzenians could also boast of having colonized Myndus and Halicarnassus in Caria, and likewise the demi of Sphettus and Anaphlystus in Attica. (Herod. VII. 99. Pausan. Corinth. 30.) On the arrival of the Heraclidæ and Dorians, Træzene was occupied by their forces, and became a republic independent of Argos, to which it had been subject at the time of the Trojan expedition. (Pausan. loc. cit. Herod. VIII. 43.)

Οἱ δ' Ἀργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
 Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας,
 Τροϊζήν, Ἡϊόνας τε, καὶ ἀμπελόεντ' Ἐπίδαυρον,
 Οἳ τ' ἔχον Αἰγιναν, Μάσητά τε κοῦροι Ἀχαιῶν·
 Τῶν δ' αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης.

IL. B. 559.

In the Persian war the Træzenians received most of the Athenian families who were forced to abandon their city. (Herod. VIII. 41.) They sent five ships to Artemisium and Salamis, and 1000 heavily-armed soldiers to Plataea; (Herod. VIII. 1. IX. 28.) they are also named among the confederates who fought at Mycale. (IX. 102.) As they were during the Peloponnesian war the allies of the Spartans, their territory became exposed to the devastations of the Athenian armaments. (Thuc. II. 56.) Træzene indeed had been taken by the latter people in the war of Eubœa, but was subsequently restored to the Peloponnesians by treaty. (Thuc. I. 115. Cf. IV.

118. Cf. Xen. Hell. VI. 2, 2.) From Polybius we learn that at a later period this city joined the Achæan league. (II. 52, 2.)

Strabo states that it was still a place of note in his time, and was about fifteen stadia from the sea. (VIII. p. 373.) From the description which Pausanias has given of its buildings, we learn that it was still a flourishing town in the second century of the Christian era. The forum contained a temple of Diana Sospita, built by Theseus; the monument and judgment-seat of Pittheus; and the chapel of the Muses. Beyond was the theatre, and near it a temple dedicated to Diana Lycea by Hippolytus; two altars, sacred to Bacchus Saotes and Sol Liberator, the latter being supposed by Pausanias to refer to the deliverance of Greece from the Persian yoke. The temple of Apollo Thearius was the most ancient which that writer had ever heard of. In a portico of the agora were placed the statues of the principal Athenian matrons, who had found an asylum at Trœzene during the Persian invasion. Hippolytus was especially revered there; a temple and temenus had been dedicated to him, and a festival was annually celebrated in his honour. (Pausan. Corinth. 32. Eur. Hipp. 1424.) Pausanias likewise mentions the stadium of Hippolytus, and above it the temple of Venus Catascopia, erected on the spot whence Phædra was said to have gazed on that prince whilst exercising in the gymnasium. Her monument, and that of Hippolytus, were contiguous to each other. In the same quarter might be seen the temples of Jupiter Servator and Apollo Epibaterius. That of Minerva Sthenias was placed in the acropolis.

The ruins of this ancient city are to be seen near

the village of *Damala*, in a plain situated at the foot of a lofty range of mountains which runs from the Saronic gulf to that of Hermione. Chandler says, "the scattered churches are numerous, and occupy, it is likely, the places of the temples. In several are inscribed pedestals. The vestiges, with pieces of wall and remnants of brick buildings, spread to a considerable extent; the space disposed in terraces, the areas clear, with rubbish lying along the edges. The principal ruin seems to have been the substruction or basement of the temple of Venus. It stands on an eminence, overlooking the cavity of the stadium, and has on it some remnants of a later structure. The acropolis was on the top of one of the mountains, which tower high above the plain; but on attaining to the summit I found only the rubbish of some churches, with two fragments of marble inscribed^s."

Dodwell observes, that there are few places where an excavation would be more likely to produce antiquities than the ruins of Træzen, which are now overgrown with weeds and bushes, but contain a multiplicity of inscribed and architectural fragments^h.

The little river Chrysorrhoas flowed through the town, as we learn from Pausanias. (Corinth. 30.) Without the walls there was also another stream called Taurus, and the fountain Hyoessa. The water of this river was termed Ταύρειον ὕδωρ by Sophocles. (Ap. Athen. III. 96.) Pausanias writes,

^s Travels in Greece, t. II. p. 267.

^h Class. Tour, t. II. p. 269. The medals of Træzene bear on one side a female head, on

the reverse a trident and dolphin. The legend is ΤΡΟ. and ΤΡΟΙΖΗΝΙΩΝ. Dodwell, t. II. p. 268. Sestini, p. 51.

Chrysor-rhoas rivus.

Taurus fl. Hyoessa fons.

Phœbea
postea
Saronis pa-
lus.

that in his time it was named Hylieus. He also speaks of a lake or pool, which was first called Phœbea, and afterwards Saronis, from Saron, one of the first Trœzenian kings. The temple of Diana Saronis was situated on its bank. (Corinth. 30. Steph. Byz. v. Σαρών.)

Pogon por-
tus.

The harbour of Trœzene obtained the name of Pogon from its shape, being formed by a curved strip of land which resembled a beard: hence arose the proverbial pun, *πλεύσειας εἰς Τροίζηναν*, which was addressed to those whose chins were but scantily provided. (Adag. Græc. Zenob.) This port was formerly so capacious as to contain a large fleet: we are told by Herodotus that the Greek ships were ordered to assemble there prior to the battle of Salamis. (VIII. 42. Strab. VIII. p. 373.) At present it is shallow, obstructed by sand, and accessible only to small boats⁷. Pausanias mentions near it a spot

Celenderis.
Calaurea
insula.

called Celenderis. (Corinth. 32.) Opposite to the harbour was the island of Calaurea, which derives its greatest celebrity from the death of Demosthenes. Before that event, however, it was a place of great note and sanctity. Neptune was said to have received it from Apollo in exchange for Delos, agreeably to the advice of an oracle:

Ἴσόν τοι Δῆλόν τε Καλαύρειάν τε νέμεσθαι
Πυθώ τ' ἡγαθήν, καὶ Ταίναρον ἡνεμόεσσιν.

(Ephor. ap. Strab. VIII. p. 374. Pausan. Corinth. 33.)

Καὶ τε Καλαύρειαν μετὰ δὴ θαμὰ νίσσεται Ἴπποις
Πέτρην θ' Αἰμονίην, ἣ δενδρῆεντα Γεραιστόν.

APOLL. RH. III. 1241.

His temple was held in great veneration, and the sanctuary accounted an inviolable asylum. Seven

⁷ Dodwell, t. II. p. 268; Chandler, t. II. p. 263.

confederate cities here held an assembly somewhat similar to the Amphictyonic council, and joined in solemn sacrifices to the god. Strabo names Hermione, Epidaurus, Ægina, Athens, Prasiæ, Nauplia, and the Minyan Orchomenus. Argos subsequently represented Nauplia, and Sparta succeeded to Prasiæ. (VIII. p. 374.) In this sanctuary Demosthenes, who had rendered himself obnoxious to the Macedonian sovereign, took refuge when pursued by his satellites. Archias, who had been despatched by Antipater to remove him from thence, dared not violate this hallowed temple by dragging the object of his pursuit from the sanctuary, but sought to persuade him to quit the asylum of his own accord. In this however he did not succeed, since the orator preferred death to falling into the hands of his enemies; and, having swallowed poison, expired as he was quitting the temple. (Strab. VIII. p. 374. Plut. Vit. Demosth. Pausan. Corinth. 33. Lucian. Encom. Demosth. §. 28. seq.) A monument was raised to this great orator within its peribolus, and divine honours were paid to him by the Calareans. (Pausan. loc. cit.)

According to Strabo the island of Calareia was four stadia from the shore, and thirty in circuit. (VIII. p. 369, 373.) It is now called *Poro*, or the ford, as the narrow channel by which it is separated from the mainland may in calm weather be passed on foot. The temple of Neptune was situated at some distance from the sea on one of the highest summits of the island; the name of *Palatia* is attached to the vestiges of antiquity which are scattered around the spot. "Traces of buildings," says Chandler, "and of ancient walls, appear nearly

“ level with the ground. The temple, which was of
 “ the Doric order, and not large, as may be inferred
 “ from the fragments, is reduced to an inconsider-
 “ able heap of ruins. The stone is of a dark colour.
 “ We found three pedestals of blue-veined marble;
 “ one, which is inscribed, has supported a statue of
 “ king Eumenes, erected by the city as an acknow-
 “ ledgment of his virtues, and of his services to the
 “ god, to the Calareans, and other Greeks^k.” Dod-
 well observes, “ that not a single column of this
 “ celebrated sanctuary is standing, nor is the smallest
 “ fragment of a column to be seen amongst the
 “ ruins. Within the cella are the foundations of
 “ some pillars, and some large blocks which had
 “ formed the exterior part of a circular building,
 “ and are perhaps the remains of the monument of
 “ Demosthenes^l.” The island which Pausanias
 mentions under the different names of Sphæria and
 Hieria is probably now joined to Calareia; at least
 modern maps mark only that island in front of the
 Trœzenian harbour. Sphæria was so near the shore
 as to be accessible on foot; it contained a temple
 sacred to the Apaturian Minerva, to whom it was
 customary for the Trœzenian maids to dedicate their
 zones before their marriage.

Sphæria
 postea
 Hieria in-
 sula.

Methone
 vel Me-
 thana pen-
 insula.

Methone, or Methana, which retains its ancient
 name, was a peninsula within the Trœzenian dis-
 trict, formed by the harbour or bay of Pogon on one
 side, and the curvature of the Epidaurian gulf on
 the other. It was connected with the mainland by
 a narrow isthmus, which the Athenians occupied
 and fortified in the seventh year of the Peloponne-
 sian war. (Thuc. IV. 45.) Diodorus Siculus says it

^k Travels in Greece, t. II. 261. ^l Class. Tour, t. II. p. 276.

was taken by the same people under Tolmides in the interval between the Persian and Peloponnesian wars; (XII. 286.) and this is perhaps the meaning of Thucydides when he says, that on peace being made, or rather a truce for thirty years, Træzen, among other towns, was restored to the Peloponnesians. (I. 115. Cf. Strab. VIII. p. 375.) Within the peninsula was a small town, also called Methone, <sup>Methone
urbs.</sup> which possessed a temple of Isis; the forum was decorated with statues of Mercury and Hercules. About thirty stadia from the town were to be seen some hot springs, produced by the eruption of a volcano in the reign of Antigonus Gonatas. (Pausan. Corinth. 34.) Strabo writes, that on this occasion “ a mountain was raised by the action of this subterranean fire to the height of seven stadia; in the day-time the spot cannot be approached from the heat and sulphureous stench; but at night there is no unpleasant smell, the light is then reflected very far, and the heat thrown out is so great, that the sea boils at the distance of five stadia from the land, and its waters are troubled for twenty stadia; great fragments of rock have also been raised from its bed to a height equalling that of towers.” (I. p. 59.) Ovid, who alludes to the same phenomenon in his *Metamorphoses*, seems to attribute it to the force of subterranean winds;

Est prope Pittheam tumulus Træzena, sine ullis
 Arduus arboribus, quondam plenissima campi
 Arca, nunc tumulus: nam (res horrenda relatu)
 Vis fera ventorum, cæcis inclusa cavernis
 Exspirare aliqua cupiens, luctataque frustra
 Liberiore frui cælo, cum carcere rima
 Nulla foret toto, nec pervia flatibus esset;

Extentam tumefecit humum : ceu spiritus oris
 Tendere vesicam solet, aut derepta bicorni
 Terga capro. Tumor ille loco permansit, et alti
 Collis habet speciem ; longoque induruit ævo.

XV. 296.

Dodwell says, " that the mountainous promontory of Methana consists chiefly of a volcanic rock of a dark colour. The outline is grand and picturesque, and the principal mountain, which was thrown up by the volcano, is of a conical form. Its apparent height is about equal to that of Vesuvius. The ancient city of Methone," according to the same learned antiquary, " was situated in the plain at the foot of its acropolis, near which are a few remains of two edifices, one of the Doric, the other of the Ionic order, composed of white marble, and of small proportions. The walls of the acropolis are regularly constructed and well preserved, extending round the edge of the rock, which in some places rises about thirty feet above the plain^m." Some rocks off the coast in front of Methana were called the islets of Pelops. (Pausan. Corinth. 34.)

Epidaurus. Epidaurus was situated on the Saronic gulf, along the shores of which its little territory extended for the space of fifteen stadia, while towards the land it was encircled by lofty mountains which contributed to its security. (Strab. VIII. p. 374.) The more ancient appellation of this city was Epicarus ; its first founders having been Carians, as Aristotle reported, who were afterwards joined by an Ionian co-

^m T. II. p. 281. Mr. Dodwell found at Methana some ancient coins in brass, with the head of Vulcan on one side,

and the inscription ΜΕΘ on the reverse, within a wreath ; t. II. p. 283.

lony from Attica. (ap. Strab. loc. cit.) According to the Elean tradition, it was subsequently called Epidaurus, from a son of Pelops of that name; but the Argives affirm that he was the son of Argus; the Epidaurians however derived the descent of this chief from Apollo. On the arrival of the Heraclidæ and Dorians, Epidaurus submitted to their arms, and received a colony from Argos under Deiphontes. (Pausan. loc. cit.) It afterwards contributed, as Herodotus informs us, to the foundation of several Dorian cities in Asia Minor. (I. 146. VII. 99.) It was at first subject to the dominion of tyrants, as we learn from the same historian, who has recorded the war in which Periander of Corinth was engaged with Procles, sovereign of Epidaurus, his father-in-law. (III. 53.) From Herodotus we find that the Æginetæ, who were colonists of Epidaurus, for some time acknowledged its sway, but afterwards emancipated themselves from this state of vassalage, and by means of their navy did much injury to the Epidaurian territory. (V. 83.)

The Epidaurians sent ten ships to Salamis, and 800 heavy-armed soldiers to Plataea. (Herod. VIII. 1. IX. 102.) They were the allies of Sparta during the Peloponnesian war, (Thuc. I. 105. II. 56.) and successfully resisted the Argives, who besieged their city after the battle of Amphipolis. (Thuc. V. 53—57.) During the Bæotian war they were still in alliance with Lacedæmon; (Xen. Hell. IV. 2, 16. VII. 2, 2.) but in the time of Aratus we find them united with the Achæan league. (Polyb. II. 5.) Epidaurus was still a flourishing city when Paulus Æmilius made the tour of Greece; (Liv. XLV. 28. Polyb. XXX. 15, 1.) and Pausanias informs us

that many of its buildings were in good preservation when he visited Argolis, more than three centuries later.

Its government was aristocratical, consisting of a select council called Artyni, chosen from a greater assembly, which was composed of 180 members; the mass of the people were called Κενίποδες. (Plut. Mor. II. 291. E). Epidaurus was celebrated for its vines:

Τροιζῆν', 'Ηϊόνας τε καὶ ἀμπελόεντ' 'Επιδαῦρον—

IL. B. 561.

and also for its breed of horses:

Taÿgetique canes, domitrixque Epidaurus equorum.

GEORG. III. 44.

Pausanias mentions within the walls the temples of Bacchus, Diana, and Venus; that of Juno stood on a promontory above the harbour. The citadel contained a statue of Minerva worthy of notice. (Corinth. 29.)

Chandler states that the site of this ancient town is now called *Epithauro*; but the traces are indistinct, and it has probably long been desertedⁿ. Dodwell observed “several masses of ruin at the foot of a “promontory, which are covered by the sea; also “some Doric remains and Roman fragments on that “side which is towards the plain^o.”

Templum
Æsculapii. Epidaurus derived its greatest celebrity from the neighbouring temple of Æsculapius, which was the resort of all who needed the assistance of the god. This sacred edifice had been raised on the spot

ⁿ Travels, t. II. p. 272.

^o Class. Tour, t. II. p. 263. The coins of this city are not uncommon, the inscription is

ΕΠ. and ΕΠΙΔΑΥΡΟΥ, in some ΙΕΡΑΣ ΕΠΙΔΑΥΡΟΥ; others belong to the Achæan league. Sestini, p. 51. c. 1.

where Æsculapius himself was supposed by many to have been born and educated. It stood within a grove, surrounded by lofty mountains, and contained, besides, several other buildings connected with the service of the temple. The peribolus was covered with inscriptions recording the cures which had been performed, together with the remedies which had been prescribed. (Pausan. Corinth. 27. Strab. VIII. p. 374.) It was once also richly decorated with offerings; but these had for the most part disappeared, either by secret theft or open plunder. The greatest depredator was Sylla, who appropriated the wealth deposited in this shrine to the purpose of defraying the expenses of his army in the war against Mithridates. (Plut. Vit. Syll. Diod. Sic. Excerpt. 406.) The statue of the god still remained when Pausanias visited the temple: it was wrought in gold and ivory by Thrasymedes of Pharos, and was half the size of the Jupiter Olympius at Athens. This sculptor had represented the god sitting on a throne, with one hand holding a staff, while the other rested on the head of a serpent; a dog lay crouching at his feet. On the seat were sculptured the exploits of Bellerophon against the Chimæra, and of Perseus against Medusa. Above the temple was situated the dormitory of those who came to supplicate the god; and contiguous to this stood a beautiful circular edifice called Tholus, built by Polyclethus, which contained some remarkable paintings by Pausias. The theatre was also designed by Polyclethus; and though in size and ornamental decoration this structure was inferior to Roman buildings of the same description, yet in the beauty and harmony of its proportions it excelled every thing which

Pausanias had before seen. Within the grove were the temples of Diana, Venus, and Themis, together with buildings erected by the munificence of Antoninus, who in the time of Pausanias was only a senator, but afterwards became emperor of Rome. Among others, he specifies the baths of Æsculapius, the temples of Health, Æsculapius the Egyptian, Apollo, and the gods named Epidotæ. Antoninus also constructed aqueducts, repaired the portico of Cotys, and built, besides, a hospital for the reception of dying patients and pregnant females. Near this temple was a stadium, where games were celebrated in honour of the god: these are frequently alluded to by Pindar, (Nem. III. 47. V. 96.) and took place, according to the scholiast, every five years, and nine days after the Isthmian games.

One of those mountains which surrounded the sacred grove was named Titthium, another Cynortium: on the latter were two temples erected to Apollo Maleates and Diana Coryphæa.

The ruins of the temple of Æsculapius, and the extensive pile of buildings attached to it, are to be seen on the spot now called *Gerao*, probably a corruption of Hieron. These vestiges consist of the peribolus of the stadium, with fifteen rows of seats, two large cisterns or reservoirs, and their water-courses. Near the road are some remains of a large temple, probably that of Æsculapius. The circular edifice, or tholos, mentioned by Pausanias, is southwest of the temple; on the blocks of it are inscriptions relating the cures performed by the god. There are also some beautifully sculptured fragments of marble; the platform of another temple, and the foundations of some smaller buildings. But

of all the structures annexed to the hieron of Æsculapius, the theatre is in the best state of preservation. The koilon is nearly entire, together with the orchestra, which is eighty-nine feet in diameter: fifty-four rows of seats remain; these are of marble, and disposed in the shape of cunei by the intersection of small steps, which lead from the top to the bottom of the edifice. There is some appearance of a naumachia to the east of the enclosure ^P.

Returning to the coast, we must notice, opposite to Epidaurus, the small island of Cecryphalea, near which the Æginetæ were defeated by the Athenians in a naval action with the loss of seventy galleys. (Thuc. I. 105. et Schol. Diod. Sic. XI. Steph. Byz. v. Κεκρυφαλεία.) Pliny, who calls it Cecryphalos, speaks of another islet named Pityonnesus. (IV. 11.) The Spiræum promontory, mentioned by the same writer, (IV. 5.) and by Ptolemy, answers to the cape ^{Cecryphalea insula.} ^{Pityonnesus insula.} ^{Spiræum prom.} *Franco* of modern geography.

Pliny places off this headland the following islets: Dendros, two Craugiæ, two Cæciæ, Selachusa, Cenchreis, Aspis. (IV. 11.) ^{Dendros.} ^{Craugiæ.} ^{Cæciæ.} ^{Selachusa.} ^{Cenchreis.} ^{Aspis insula.}

Ægina, which yields in celebrity to none of the Grecian islands, we must assign to Argolis, both from its position off the Epidaurian coast, and also since Homer, in the siege of Troy, has ranged its warriors under the standard of Diomed, sovereign of Argos: ^{Ægina insula.}

Οἳ τ' ἔχον Αἴγιναν, Μάσητά τε, κοῦροι Ἀχαιῶν
Τῶν δ' αὖθ' ἡγεμόνευε βοῶν ἀγαθὸς Διομήδης.

IL. B. 561.

^P Gell's Itiner. of the Morea, p. 187; Chandler's Travels, t. II. ch. 53; Clarke's Travels,

P. II. s. 2. p. 615; Dodwell's Class. Tour, t. II. p. 256.

In fabulous times this island is said to have borne the name of Ænone, which it afterwards exchanged for that of Ægina, daughter of Asopus, and mother of Æacus, and the long line of heroes descended from him. (Herod. VIII. 46. Strab. VIII. 375. Pausan. Corinth. 29. Steph. Byz. v. Αἴγινα. Plin. IV. 11.) The renown of the Æacidæ, indeed, reflected no small glory on the country which had given them birth, and formed one of the chief boasts of its inhabitants :

Ἐπεσε δ' οὐ Καρίτων ἐκάς
 Ἄ δικαιοπόλις.
 Ἀρεταῖς κλειναῖσιν Αἰακιδᾶν
 Θίγοισα, νᾶσος· τε-
 λείαν δ' ἔχει δόξαν ἀπ' ἀρχᾶς.
 Πολλοῖσι μὲν γὰρ αἰεί-
 δεται νικαφόροις ἐν ἀέθλοις
 Θρέψαισα καὶ θααῖς ὑπερτάτους
 Ἥρωας ἐν μάχαις.

PIND. PYTH. VIII. 30.

Τηλαυγὲς ἄραρι φέγγος
 Αἰακιδᾶν αὐτόθεν,
 Ζεῦ· τεὸν γὰρ αἶμα.

NEM. III. 112.

(Cf. Strab. VIII. 375. Pausan. Corinth. 29.) Ægina subsequently received colonies from Crete, Argos, and Epidaurus. The Cretan establishment may be referred to the time of Minos; that of Argos to the period in which Phidon was tyrant of that city. (Strab. VIII. p. 375.) The Epidaurians, who crossed over into Ægina, were a detachment of those Dorians who had left Argos under Deiphontes, to settle at Epidaurus. (Pausan. Corinth. 29.) From this period the Æginetæ adopted both the language and institutions of their new metropolis; whose supremacy they acknowledged, as we learn from Herodo-

tus, by submitting all their litigations to the decisions of the Epidaurian tribunals. When, however, by their industry and enterprise they had acquired a powerful navy, they emancipated themselves from this state of dependance, and not only successfully resisted the efforts of the Epidaurians to bring them again under subjection, but greatly injured that people by the devastations they committed on their coast. In one of these expeditions they carried off from Epidaurus two wooden statues of Damia and Auxesia, which were held in great veneration, and had been furnished by the Athenians. The capture of these images now involved the Æginetæ in a maritime war with the latter; and such was the spirit and courage displayed by them, that they not only repulsed the enemy in an attack on their island, but even often blockaded them in their harbours, ravaged their coasts, and otherwise greatly injured their commerce. (V. 81. et seq. VI. 93. Pausan. Corinth. loc. cit.) In consequence of having presented earth and water to the Persian king, the Æginetæ incurred the displeasure of Cleomenes, king of Sparta, who proceeded to the island, and insisted that the authors of this degrading measure should be delivered up to him. On this occasion the principal inhabitants, being secretly supported by Demaratus, his colleague, refused to comply with his demand. (VI. 51.) Some time after, however, Cleomenes again returned with Leotychides, and, having seized the persons who were most obnoxious to him, delivered them in charge of the Athenians. (VI. 73.)

The battle of Salamis at length cleared the Æginetæ of the stigma which this circumstance had attached to them, since they displayed such courage

in that memorable action as to merit the prize of valour by the universal suffrages of the confederate Greeks (VIII. 46, 93.) and the declaration of the Pythian oracle. (VIII. 122. Cf. Plut. Vit. Themist.) At Plataea their merchants are said to have derived great wealth from the sale of the spoils taken in the Persian camp, and which they purchased of the Helots at a very low rate; gold, says Herodotus, being then as cheap as brass. The Æginetæ, according to the historian, had no troops at Plataea, though their tumulus was shewn on its plains; this was in fact only a cenotaph, erected ten years afterwards at their request by a Plataean. (IX. 85.) Ægina had now risen to the height of its prosperity; and was looked upon as the chief emporium of Greece; (Pausan. Corinth. 29. Arcad. 5. Aristot. Polit. IV. 4.) it also sent colonies into Crete, and formed establishments among the Umbri of Italy^a. (Strab. VIII. p. 376. Cf. Herod. III. 59.) The first silver money, according to Ephorus, was coined here by Phidon; whence it took the name of Æginæum. (Ap. Strab. loc. cit. Ælian. Var. Hist. XII. 10.) Pindar also celebrates the soundness and wisdom of its political institutions:

Ἐξένεπε, κρατίων

Πάλα, δολιχέρετμον Αἴγιναν πάτραν

Ἐνθα Σώτειρα, Διὸς ξενίου

Πάρεδρος, ἀσκήται Θέμις

Ἐξοχ' ἀνθρώπων.

OLYMP. VIII. 26.

This state of prosperity was not however of long duration; since the Athenians, jealous of the power and resources acquired by this little island, which

^a Perhaps Ancona, a Doric city, the foundation of which is uncertain. Descr. of Ancient Italy, t. I. p. 280.

their orators termed the eyesore of the Piræus, (Aristot. Rhet. III. 21. Athen. III. 55.) anxiously sought an opportunity of effecting its conquest. They renewed the war which had been interrupted by the Persian invasion, and having defeated the Æginetæ in a great naval action, with the loss of seventy ships, landed on the island, and besieged its principal city; which after a long and obstinate resistance was compelled to capitulate. The Athenians now obliged its inhabitants to demolish their walls, deliver up all the ships of war which they still possessed, and pay an annual tribute. (Thuc. I. 105. seq.) Not content with these severe exactions, the Athenians some years after, on the breaking out of the Peloponnesian war, expelled the whole population from the island, replacing them with some of their own citizens. The Lacedæmonians received the Æginetæ, and settled them at Thyrea, in the Cynurian district. (Thuc. II. 27.) Their evil destiny however still pursued these wretched outcasts; for the Athenians, in one of their descents on the Laconian coast, having fallen upon Thyrea, carried away all the Æginetans in chains to Athens, and soon after put them to death. (Thuc. IV. 56. seq.) It was not till after the battle of Ægospotami, and the subjugation of Athens, that the small surviving remnant of this unfortunate people was reinstated by Lysander in the abode of their forefathers. (Xen. Hell. II. 2, 5. Strab. VIII. p. 376.) The Æginetæ were now enabled, as formerly, to annoy and molest the Athenians by their piracies, (Hell. V. 1, 1.) but they never again attained to the flourishing condition from which they had sunk. (Pausan. Corinth. 29.) Valerius of Antium, who is cited by Livy,

affirmed, that in the termination of the Macedonian war this island was presented by the Romans to king Attalus. (XXXIII. 30.) Sulpicius, in his celebrated letter to Cicero, numbers Ægina with those cities of Greece which presented a melancholy instance of the decay of human greatness. (Ep. ad Fam. IV. 5.) According to Strabo, the island is about 180 stadia in circuit, and is situated at equal distances from the Athenian, Megarian, and Péloponnesian coasts. The soil, though arable, is mostly poor and stony; the chief produce is barley. (VIII. p. 375. Cf. Plin. IV. 11.)

Ægina ci-
vitas.

Pausanias observes, that of all the Greek islands it is the most inaccessible, being surrounded by hidden rocks and shoals. This was said to be a contrivance of Æacus, to protect his dominion against pirates, or open enemies. In the most conspicuous part of the city stood the Æaceum, or temple of Æacus; (Cf. Plut. Vit. Demosth.) within a square peribolus of white marble; and near to it, the tumulus of Phocus, who was slain, as it is reported, by Peleus and Telamon. (Cf. Pind. Nem. V. 22.) The theatre, situated near the shore, resembled both in size and decorations that of Epidaurus; it communicated with the stadium, which was behind it. Pausanias next proceeds to notice the temples of Apollo, Diana, Bacchus, Æsculapius, and Hecate; the latter deity, whose mysteries were said to have been invented by Orpheus, was especially revered by the Æginetæ.

Panhelle-
nius mons.
T. Jovis
Panhelle-
nii.

The Panhellenian mountain was so called from a temple of Jupiter Panhellenius, erected on the summit by Æacus. It contained the statues of Damia and Auxesia, taken from the Epidaurians. (Pausan. Corinth. 30.) Herodotus says the spot was called Æa,

Æa.

and adds, that it was distant from the city about twenty stadia. (V. 83.)

Pausanias speaks of two ports belonging to the *Æginetæ*. The principal one was near the temple of Venus; the other, called the private harbour, was close to the theatre. (Corinth. 29.) The modern name of the island is *Egina*, or *Enghia*. The vestiges of the ancient city cover an extensive plain, but they consist only of imperfect traces of foundations and scattered blocks of stones. Two Doric columns mark perhaps the site of the temple of Venus near the great harbour. The walls of this port, as well as those of the arsenal, which were of excellent masonry, may be traced to a considerable extent, above, or nearly even with the water^r. The ruins of the temple of Jupiter are much more considerable. According to Chandler, Dodwell, and Gell, this ancient edifice of the Doric order has twenty-five of its columns yet standing. The greater part of the architrave is also remaining, but the cornice, metops, and triglyphs are all fallen^s; since then, several statues have been dug out of the ruins, which once served to decorate the pediments of the temple^t.

Xenophon, in his narrative of a descent upon the island by the Athenians under Chabrias, mentions a spot called Heracleium, and another named Tripyr-^{Hera-}
gia, distant from it about sixteen stadia; both ap-^{cleium.} Tripyrgia.

^r Chandler's Travels, t. II. ch. 4. p. 17; Dodwell, t. II. p. 560.

^s Chandler, t. II. ch. 3. p. 14; Dodwell, t. II. p. 568. Itiner. of Greece, p. 305.

^t These statues, which are curious from the early style of art which they exhibit, were to be seen at Rome in 1817, and are now in the royal collection at Munich.

parently were on the sea-shore. (Hell. V. 1, 10. seq.)

Returning to the coast of Argolis, and advancing
 Lessa. into the interior, the first place we reach is Lessa, situated, as we learn from Pausanias, on the road from Argos to Epidaurus, and between the latter city and Midea. It was remarkable for a temple and statue of Minerva, similar to that of the Larissæan citadel at Argos. (Corinth. 26.) Some vestiges of Lessa are to be seen near *Ligurio*, a large village, distant about five hours from Nauplia, and situated at the entrance of the great plain, where stood the grove and temple of Æsculapius ^u. Above this little town rose a mountain, named Sapyselaton in the time of Inachus, but afterwards called Arachnæus. (Pausan. loc. cit.) Hesychius reports that it also bore the appellation of Hysselinus. (v. Ὑσσελίνον. Cf. Steph. Byz. v. Ἀραχναῖον.) Mount Arachnæus is mentioned by Æschylus as the last station of the telegraphic fire by which the news of the capture of Troy was transmitted to Mycenæ:

Sapyselaton postea
 Arachnæus
 mons.

..... εἶτ' ἔσκηψεν, ἔστ' ἀφίκετο
 Ἀραχναῖον αἶπος, ἀστυγεῖτονας σκοπᾶς.
 Κάπειτ' Ἀτρειδῶν εἰς τόδε σκήπτει στέγος
 Φᾶος τόδ' οὐκ ἄπαππον Ἰδαίου πυρός.

AGAM. 299.

The modern name is *Sophico*, according to the latest maps. Part of this chain, communicating with the mountains of Nemea and Phlius, bore the name of Celossa. (Strab. VIII. p. 382,) Xenophon notices a fortress, or mountain-pass, in Argolis, called

^u Chandler, t. II. ch. 52. p. Gell's Itiner. of the Morea, p. 275; Dodwell, t. II. p. 254; 187.

Celusa ; (Hell. IV. 7, 7;) and in Pausanias mention is made of the nymph Ceglusa, mother of the Sicyonian Asopus. (Corinth. 12.)

To the west of mount Arachnæus, and about sixty stadia from Argos, was the small town of Lyrcea, ^{Lyrcea vel Lyrceium.} (Pausan. Corinth. 25.) or, as Strabo writes it, Lyrceium ; (VIII. 376.) and not far from thence a mountain of the same name, on the borders of Ar- ^{Lyrceius mons.} cadia, whence the river Inachus derived its source. (Strab. VIII. p. 370. Soph. ap. eund. VI. p. 271. Schol. Apoll. Argon. I. 125. Steph. Byz. v. Ἀρύκειον.)

The town of Orneæ, founded, as Pausanias re- ^{Orneæ.} ports, by Orneus, son of Erectheus, was sixty stadia from Lyrceium : the Orneatæ were originally independent of Argos ; but in process of time, having been conquered by their more powerful neighbours, from Ionians became Dorians, as Herodotus informs us. (VIII. 73. Pausan. Corinth. 25.) But we may observe that, according to Homer, this little town was held in subjection by the sovereigns of Mycenæ as early as the time of the Trojan war :

Οἱ δὲ Μυκήνας εἶχον, εὐκτίμενον πολίεθρον,
'Αφνειόν τε Κόρινθον, εὐκτιμένας τε Κλεωναίς,
'Ορνείας τ' ἐνέμοντο, 'Αραιθυρέην τ' ἐρατεινὴν—

Τῶν ἑκατὸν νηῶν ἤρχε κρείων Ἀγαμέμνων.

IL. B. 569.

Thucydides writes that Orneæ was destroyed by the Argives in the sixteenth year of the Peloponnesian war, after it had been abandoned by the inhabitants. (VI. 7. Diod. Sic. XII. 327. XVI. 528.) Strabo seems to acknowledge two towns of this name, assigning one to Argolis, and the other to

Corinthia, or Sicyonia ; but in regard to this fact he was probably mistaken. In his time Orneæ was deserted ; but formerly, as he observes, it was well peopled, and possessed a celebrated temple of Priapus. (VIII. p. 376, 382.) Two temples were yet standing when Pausanias passed through Orneæ ; one dedicated to Diana, the other to all the gods. (Corinth. 25.) No modern traveller has, I believe, discovered the ruins of this ancient town ; but Fourmont, whose authority is very dubious, affirmed that the site was in his time still known by the name of *Ornica*^x. Strabo speaks of a river of the same name as the town, which traversed this district. (VIII. p. 382.) More to the east, and near the vil-

Nemea.

lage of *Kutchumadi*, are to be seen the ruins of Nemea, celebrated as the haunt of the lion slain by Hercules, and the spot where triennial games were solemnized in honour of Archemorus, or Opheltes, son of Lycurgus, king of Nemea. (Apollod. Bibl. III. 6, 3. Schol. Pind. Nem. Prol. Hygin. Fab. 74 et 273.)

..... Κα-
ματωδέων δὲ πλαγᾶν
Ἄκος ὑγιηρὸν ἐν
Βαθυπεδίου Νεμέα
Τὸ καλλίνικον φέρει.

PIND. NEM. III. 27.

Ἄρμα δ' ὀτρύνει Χρομίου Νεμέα
Θ', ἔργμασιν νικαφόροις
Ἐγκώμιον ζεῦξαι μέλος.

NEM. I. 8.

The games were solemnized in the grove of Molorchus, who was said to have entertained Hercules

^x Voyage manuscript de Michel Fourmont, cited by monsieur Pouqueville, t. V. p. 297.

when he came to Nemea in pursuit of the lion.
(Apollod. II. 7.)

Cuncta mihi, Alpheum linquens lucosque Molorchii,
Cursibus, et crudo decernet Græcia cæstu.

GEORG. III. 19.

Dat Nemea comites, et quos in prælia vires
Sacra Cleonæi cogunt vineta Molorchii.

STAT. THEB. IV. 159.

We know from Polybius and Livy that the Nemean games continued to flourish in the reign of Philip, son of Demetrius; (Polyb. II. 7, 4. V. 101, 6. Liv. XXVII. 30. Plut. Vit. Philopœm. c. 11. Strab. VIII. p. 377.) but we may infer that in the time of Pausanias they had fallen into great neglect, from the slight mention he has made of their solemnization. (Corinth. II. 15.) The most conspicuous edifice at Nemea was the temple of Jupiter, which, ^{Templum Jovis Nemei.} from the remains that still exist, appears to have been of Doric architecture, but inferior to many other Grecian temples both in size and beauty. Pausanias says, that the roof had already fallen in when he surveyed the Nemean curiosities and antiquities; all the statues had also disappeared. Dodwell is of opinion that, from the regular order in which the columns appear to have fallen, this edifice must have been destroyed by an earthquake^y. Sir W. Gell, who gives all the measurements in great detail, informs us, "that there are indications of the Nemean theatre at the foot of a hill not far distant, and, probably, vestiges of the stadium and hippodrome" might be discovered by an attentive search^z."

The fountain called Langia, or Adrastea, flowed ^{Langia fons.}

^y Class. Tour, t. II. 209.

^z Itiner. of the Morea, p. 159.

near the entrance of the Nemean plain. (Apollod. III. 6, 4. Stat. Theb. IV. 717. Pausan. loc. cit.) Beyond the temple is a remarkable mountain with a flat summit, which can be seen, as we are assured by modern travellers, from Argos and Corinth^a. This is probably mount Apesas, mentioned by several writers of antiquity. Pausanias says that Perseus first sacrificed there to Jupiter Apesantius. (Corinth. 16. Hesiod. Theog. 331. Steph. Byz. v. Ἀπέσας.)

Apesas
mons.

Mons erat audaci seductus in æthera dorso
 Nomine Lernæi memorant Apesanta coloni
 Gentibus Argolicis olim sacer ; inde ferebant
 Nubila suspenso celerem temerasse volatu
 Persea— STAT. THEB. III. 461.

The pass which led from Nemea to Corinth across the chain of mount Apesas was named Tretus, according to Pausanias ; it was narrow, but commodious for carriages. The den of the Nemean lion was pointed out to travellers near this defile. (Corinth. 15. Diod. Sic. IV. 153.)

Tretus sal-
tus.

..... Νεμειαιῶν τε λείοντα,
 Τόν ῥ' Ἥρη θρέψασα, Διὸς κυδνὴ παράκοιτις,
 Γουνοῖσιν κατένασσε Νεμείης, πῆμ' ἀνθρώποις.
 Ἐνθ' ἄρ' ὄγ' οἰκείων ἐλεφαίρετο φῦλ' ἀνθρώπων,
 Κοιρανέων Τρητοῖο, Νεμείης, ἥδ' Ἀπέσαντος.
 Ἀλλὰ ἐῖς ἐδάμασσε βίης Ἡρακλεΐης.

HESIOD. THEOG. 327.

Θηρίον, αἰνολέοντα, κακὸν τέρας ἀγροιάταις,
 Κοίλην αὖλιν ἔχοντα Διὸς Νεμέοιο παρ' ἄλσος.

THEOCR. IDYLL. XXV. 168.

Bembina.

Near Nemea was the small town of Bembina, fre-

^a Chandler, t. II. ch. 56 ; Dodwell, Class. Tour, t. II. p. 210.

quently mentioned by the poets in conjunction with that place :

Δέρμα τε θήρειον Βεμβινήταο λέοντος.

PANYAS. ap. Steph. Byz. v. Βεμβίνα.

Πάντας γὰρ Πισῆας ἐπικλύζων, ποταμὸς ὧς,
Λῆς ἄμοτον κεραίῃς· μάλιστα δὲ Βεμβινάιους,
Οἱ ἔθεν ἀγχίμολοι ναῖον, ἄτλητα παθόντες.

THEOCR. IDYLL. XXV. 201.

(Cf. Strab. VIII. p. 377. Plin. IV. 6.) Chandler supposed that some vestiges which he observed near the village of *Agios Giorgios*, to the right of Nemea, might belong to Bembina^b. To the north-east of Nemea and mount Tretus we must place Cleonæ, which, as Strabo affirms, was 120 stadia from Argos, and eighty from Corinth : he adds, that it was situated on a rock, and surrounded by walls which justified the epithet applied to it by Homer :

Ἄφνειόν τε Κόρινθον, εὐκτιμένας τε Κλεωνάς—

IL. B. 570.

Neris et ingenti turritæ mole Cleonæ.

STAT. THEB. IV. 47.

Hercules was said to have defeated and slain the Elean chiefs called Moliones near Cleonæ :

. λόχμαισι δὲ δοκεύσας

Ἵπὸ Κλεωνᾶν δάμασε καί κεί-

νους Ἡρακλῆς ἐφ' ὁδῶ·

Ὅτι πρόσθε ποτὲ

Τιρύνθιον ἔπερσαν αὐτῷ στρατὸν,

Μυχοῖς ἄμενον Ἀλίδος,

Μολίονες ὑπερφίαλοι.

PIND. OLYMP. X. 36.

^b Travels, t. II. ch. 56. p. 287.

(Cf. Apollod. II. 5, 1. Pausan. Eliac.) We learn from Pindar that games were there solemnized :

Κλεωναίου τ' ἀπ' ἀγῶ-
νος ὄρμον στεφάνων
Πέμψαντα—

NEM. IV. 26.

. Κορίνθου τ' ἐν μυχοῖς,
Καὶ Κλεωναίων πρὸς ἀνδρῶν τετράκις.

NEM. X. 78.

The little republic of Cleonæ was allied with Argos during the contest carried on by that city against Mycenæ, (Strab. VIII. p. 377.) and also subsequently in the Peloponnesian war. (Thuc. V. 67. Cf. Xen. Hell. VII. 5, 15. Polyb. II. 52. Liv. XXXIII. 14.)

Pausanias observed in this town a temple of Minerva, and the monuments of the Moliones slain by Hercules. (Corinth. 15.) Two roads, according to this writer, afforded communication between Cleonæ and Argos, the shortest of which was adapted for persons lightly equipped, while the other, by the Tretus, was more convenient for carriages.

Mr. Dodwell says the ruins of Cleonæ are to be seen on the site now called *Courtese*. They occupy “a circular and insulated hill, which seems to “have been completely covered with buildings. “On the side of the hill are six ancient terrace “walls rising one above another, on which the houses “and streets were situated.”

Phlius
prius
Aræthy-
rea.

The little state of Phlius, though an independent republic, may with propriety be referred to Argolis, since Homer represents it under the early name of

^c Class. Tour, t. II. p. 206; Gell's Itiner. of the Morea, p. Chandler, t. II. ch. 57. p. 288; 157.

Aræthyrea as dependent on the kingdom of Mycenæ.

Οἱ δὲ Μυκήνας εἶχον, εὐκτίμενον πολίεθρον,
 Ἀφνειὸν τε Κόρινθον, εὐκτιμένας τε Κλεωνάς,
 Ὅρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινὴν—

IL. B. 569.

Pausanias derives this appellation of the city from Aræthyrea, daughter of Arus, its earliest sovereign; and states that it afterwards took that of Phlius from a son of Asopus, who was one of the Argonauts. (Corinth. 12.)

Φλίας δ' αὐτ' ἐπὶ τοῖσιν Ἀραιθυρέηθεν ἴκανε,
 Ἐνθ' ἄφνειός ἐναίε Διωνύσοιο ἔκητι,
 Πατρὸς ἐοῦ, πηγῇσιν ἐφέστιος Ἀσωποῖο.

APOLL. ARGON. I. 115.

The Phliasian territory adjoined Corinth and Sicyon on the north, Arcadia on the west, and the Nemean and Cleonæan districts on the south and south-east. (Strab. VIII. p. 382.) After the arrival of the Heraclidæ and Dorians, the Phliasians were invaded by a party of their forces under the command of Rhegnidas, a grandson of Temenus, and compelled to admit these new colonists into their city, which thus became annexed to the Dorian race. (Pausan. Corinth. 13.) Phlius sent 200 soldiers to Thermopylæ, (Herod. VII. 202.) and 1000 to Plataea. (IX. 28.) In the Peloponnesian war it espoused the Lacedæmonian cause, together with the Corinthians and Sicyonians; (Thuc. V. 57. seq.) and at a time when these states formed a coalition against that power, it still adhered to the Spartan alliance. The Phliasians having on this occasion sustained a severe loss in an engagement with the Athenian general Iphicrates, they were under

the necessity of receiving a Lacedæmonian force within their town to protect it against the enemy. (Xen. Hell. IV. 4, 15. V. 2, 8. seq.) In gratitude for which assistance they readily contributed to the expedition subsequently undertaken by the Spartans against Olynthus, and received the thanks of Agesipolis for their zeal on this occasion. (V. 3, 10.) Not long after, however, they became involved in war with that powerful state, from their refusing to make good the agreement they had entered into with Sparta, to restore to the exiles, who had been reinstated by its interference, the possession of their property. Agesilaus was in consequence deputed by the Spartan government to reduce the refractory city; and after an obstinate siege and blockade, which lasted nearly two years, it was compelled to surrender: Delphion, who was the principal leader of the besieged, and had given great proofs of courage and talent, escaped by night during the negotiations. It appears from Xenophon that at this period Phlius contained more than 5000 citizens, which supposes a population of 20000 souls. (Hell. V. 3, 11. seq.) Some time after the capture of the town it was again attacked, as the ally of Sparta, by the Argives, Bæotians, and other confederates; and would have been taken by assault, but for the courage and intrepidity of the inhabitants. (VII. 2, 3. seq.) These being also successful against the Sicyonians and Pellenians, who had invaded their territory, and having obtained the assistance of some Athenian troops under the command of Chares, were finally enabled to maintain their independence against all their enemies. (VII. 2, 10. seq. Diod. Sic. XV. 496.) In the revolutionary period which succeeded

the death of Alexander, Phlius became subject to despotic rule; but on the organization of the Achæan league by Aratus, Cleonymus, tyrant of that city, voluntarily abdicated, and persuaded his countrymen to join the confederacy. (Polyb. II. 44, 6. 52, 2. Liv. XXVIII. 7.)

Pausanias begins his description of Phlius with the citadel, which contained a temple and grove of Hebe, where criminals found a sure asylum; also a temple of Ceres. (Cf. Strab. VIII. p. 382.) On descending from the acropolis the traveller passed the sanctuary of Æsculapius, the theatre, and another temple of Ceres.

The forum was decorated with a bronze gilt statue of a goat, representing the constellation of that name, which the people were desirous of propitiating, that it might not injure their vines. Here was also the tomb of Aristias, an excellent writer of satyric plays. Beyond might be seen a building called the house of prophecy, and the spot said to be the centre of Peloponnesus, near which were ranged the temples of Bacchus, Apollo, and Isis. (Pausan. Corinth. 13.)

The remains of Phlius are to be seen not far from the town of *Agios Giorgios*, on the road to the lake of Stymphalus in Arcadia. Sir W. Gell affirms, that the ruins extend for some distance across the plain^d, and Pouqueville discovered on the height above the Asopus, where the citadel was placed, the vestiges of several temples^e. This river, as

^d Itiner. of the Morea, p. 169.

^e Voyage de la Grèce, t. V. p. 307. The coins of Phlius are autonomous, federal, and

imperial. In the more ancient ones the epigraph is in retrograde characters, ΑΙΞΛΦ. and $\beta\omicron\upsilon\sigma\tau\epsilon\rho\phi\eta\delta\omicron\nu$ ΣΙ ΝΩ. Sestini, p. 48.

we learn from Strabo, had its source on mount Carneates. (VIII. p. 382.) The Arantinus was a hill adjoining that of the acropolis. (Pausan. Corinth. 12.) It is now called *Agios Basili*. These mountains separated the Phliasian territory from the Nemean plain.

. βοτάνα τέ νίν

Ποθ' ἄ λέοντος νικάσαν-

τ' ἔρεψ' ἀσπίοις Φλιυῶντος ὑπ' ὤ-

γυγίοις ὄρεσιν.

PIND. NEM. VI. 71.

Tricaranum.

Thyamia.

Epiecia.

Celeæ.

The wine of Phlius is commended by Antiphanes. (ap. Athen. I. 49.) We hear of several fortresses belonging to this district: such as Tricaranum, mentioned by Xenophon, (Hell. VII. 2, 2.) Demosthenes (pro Megalop. p. 206.) and Theopompus, (ap. Steph. Byz. v. Τρικάρανα.) Thyamia had been fortified by the Sicyonians against the Phliasians, but was afterwards taken and destroyed by the latter with the assistance of Chares. (Hell. VII. 2, 1. et 20.) Epiecia stood apparently on the borders of the Corinthian territory, and should perhaps be assigned to that city. (Hell. IV. 2, 8. 4, 13.) Celeæ, where mysteries were held in honour of Ceres every four years, was only five stadia from Phlius. (Pausan. Corinth. 14.)

Ænoë.

On the Arcadian frontier we have yet to point out a few places belonging to Argolis. Between Argos and Mantinea Pausanias notices Ænoë founded by Diomed, and named after his grandfather Æneus. (Corinth. 25. Apollod. I. 8, 6. Steph. Byz. v. Οἶνη.) Near it was a stream called Charadrus. (Pausan. loc. cit.) The site of this ancient town, according to modern maps, is still called *Enoa*^f. Above it rose

^f Arrowsmith's Map of Greece.

mount Artemisius, on the summit of which was a ^{Artemisius} temple of Diana. Here were to be seen also the ^{mons.} sources of the Inachus. (Pausan. loc. cit. et Arcad. 6. seq. Apollod. II. 5, 3. Plin. IV. 5.) The present name is mount *Malevo*. In this vicinity we should look for Saminthus, a spot mentioned by Thucydides ^{Saminthus.} in his account of the first campaign made by Agis against the Argives, (V. 58.) for it appears to have been situated near the passes leading from Arcadia and Phlius into Argolis.

Proceeding from Argos to Tegea the traveller passed on his right mount Lycone, remarkable for ^{Lycone} some magnificent cypresses. On its summit stood ^{mons.} the temple of Diana Orthia, in which were to be seen the statues of Latona, Apollo, and Diana, in white marble, reported to be by Polyclethus. A little further on, but in the same direction, was mount Chaon, from which the sources of the Erasi- ^{Chaon} nus burst forth. Pausanias states that sacrifices ^{mons.} were there offered to Bacchus and Pan. A little to the right of the spot called Trochos was the village ^{Trochos.} of Cencreæ, where was a tumulus erected to some ^{Cencreæ.} Argives who had fallen in battle against the Spartans on the defeat of the latter. (Corinth. 24. Strab. VIII. p. 376.) This action took place at Hysia, a ^{Hysia.} small town not far distant, which was subsequently taken and destroyed by the Lacedæmonians during the Peloponnesian war. (Thuc. V. 83. Diod. Sic. XII. 327. Strab. VIII. p. 376. Steph. Byz. v. Ὑσία.) It was still in ruins when Pausanias travelled in Greece. (Corinth. 24. Plin. IV. 5.) The road from thence to Tegea passed by mount Parthenius, which ^{Parthenius} formed the limit between the Argolic and Arcadian ^{mons.} territories. (Strab. VIII. p. 376. Pausan. Arcad. 6. 54.

Liv. XXXIV. 26.) It was on this mountain that Pan was said to have appeared to Phidippides, the Athenian courier, who was sent to Sparta to solicit succours against the Persians. (Herod. VI. 107. Cf. Apollod. II. 7, 4.) It still retains the name of *Partheni*. Mount Creopolus, which Strabo places in the same vicinity, (VIII. p. 376.) is less known; it should perhaps be identified with the mountain which Callimachus assigns to Argolis under the name of Creion. (Hymn. in Lav. Pallad. 40.)

Creopolus
mons.

Cynetea.

Lampe.
Melina.

Stephanus attributes to this province Cynetea, (v. *Κυνέτεια*.)—Lampe, (v. *Λάμπη*.)—Melina, where Venus was worshipped, as we learn from Lycophron, (v. 403.)

Τὴν Καστνίαν δὲ καὶ Μελιναίαν θεὸν—

Rhodussa.

(where see the Scholiast,) and Rhodussa. (v. *Ῥόδουσσα*.) Apollodorus mentions an Argolic town named Helos. (II. 4, 7.) Pliny the fountains of Niobe and Psamathe:

Helos.
Niobe
et Psama-
the fontes.

Qui tenet undisonam Psamathēn—

VALER. FLACC. I. .

and mount Parparus, which is probably a false reading for Parthenius. (IV. 5.)

SECTION XXI.

ARCADIA.

Origin and history of the Arcadians—Geographical features of their country—Its limits, population, and topography.

WHILE every other part of the Peloponnesus was disturbed by various revolutions, which produced frequent changes among its inhabitants, the Arcadians had remained in quiet possession of the same country from time immemorial; hence their boast of being sprung from the earth, and their claim to an antiquity which exceeded that of the moon.

*Ἀρκάδες, οἱ καὶ πρόσθε Σεληναίης ὑδέονται
Ζῶειν, φηγὸν ἔδοντες ἐν οὖρεσιν. οὐδὲ Πιλασγὶς
Χθὼν τότε κυδαλίμοισιν ἀνάσσετο Δευκαλίδῃσιν.*

APOLL. RHOD. IV. 264.

(Cf. Herod. VIII. 73. Thuc. I. 2. Xen. Hell. VII. 1. 12. Pausan. Arcad. 1. et 38. Strab. VIII. p. 388. Ovid. Fast. II. 290. Steph. Byz. v. Ἀρκάς. Schol. Apoll. Rh. ad loc. cit. Eustath. Dionys. Perieg. 414.)

The earth-born Pelasgus was reported to have been the first sovereign of the Arcadians, a tradition which evidently connects them with the Pelasgic race. (Pausan. Arcad. 1. Herod. I. 146.) But as this chief was equally claimed by the Argives, the priority of the two nations is left undetermined. I am inclined, however, to give precedence to the Ar-

give Pelasgus, that is, provided we may understand by Argos Pelasgicum Thessaly, and not the Peloponnesian city. (Cf. Dion. Hal. Ant. Rom. I. 27. seq. Pausan. Arcad. 1.)

I have elsewhere noticed the pretended Arcadian migrations into Italy^a, and concur with Heyne in supposing that this people, having preserved earlier traditions of the Pelasgic expeditions than the other tribes of that nation, referred to their own peculiar clan what in fact belonged to the parent race^b.

The Arcadians, though divided into a number of petty tribes and districts, appear to have been originally governed by one superior chief; since Homer has placed their warriors in the Trojan war under the sole command of Agapenor the son of Anceus; and adds that they had been supplied with ships by Agamemnon:

..... πολέες δ' ἐν νηὶ ἐκάστη
 Ἀρκάδες ἄνδρες ἔβαινον ἐπιστάμενοι πολέμοιο.
 Αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 Νῆας εὐσσέλμους, περάαν ἐπὶ οἶνοπα πόντον,
 Ἀτρεΐδης· ἐπεὶ οὐ σφί θαλάσσια ἔργα μεμήλει.

IL. B. 610.

Pausanias also gives a long list of the Arcadian kings, which he professes to have been the result of diligent researches made in the country. (Arcad. 5.) Arcadia presents but few features to the historian who is desirous of connecting the disjointed accounts which its records present. Some of the Arcadian states, such as Mantinea and Tegea, occupy a conspicuous place in the annals of Greece, and are often

^a Anc. Italy, vol. II. p. 295. p. 250. Opusc. Academ. II. p. 312.

^b Heyne ad Apollod. Observ.

mentioned both in the course of the Persian and Peloponnesian wars; but the great body of the nation seems to have taken no decided part in those contests: Thucydides indeed affirms, that in the famous Sicilian expedition the troops of this nation were to be found in the ranks of both armies. (VII. 57.) The poverty of their country, added to the greatness of its population, contributed in fact to render this hardy race of mountaineers soldiers of fortune, ready to offer their services to those who needed, and could reward them. It was not till after the battle of Leuctra that we find the Arcadians assuming some degree of political importance. Tegea and Mantinea, the two most considerable states of the nation, which the Spartans had so long held in subjection, were enabled by the successes of the Thebans to emancipate themselves from a foreign yoke, and finally to unite into one body the hitherto dismembered parts of the Arcadian commonwealth.

A new city was now built in the south-western part of the province under the name of Megalopolis, where the general council of the nation was convened. This assembly was so numerous as to receive the appellation of *οἱ μύριοι*. It was deputed by the whole mass of the people, and possessed judicial and executive powers. (Xen. Hell. VII. I. 26. Pausan. Arcad. 32. Diod. Sic. XV. 496. Demosth. de Fals. Legat. p. 344. Cf. Harpocr. v. *Μύριοι*.) This important change in the constitution was chiefly effected by the influence of Epaminondas and the other Bœotian leaders, who sought by this means to diminish the power and influence of Sparta in the Peloponnesus. Nor was their expectation frustrated; for such was the spirit infused into the minds of the

Arcadians by the exhortations and counsels of Lycomedes, a person of the highest rank and character amongst them, that they became the decided enemies of that power, and, as Xenophon reports, the bravest soldiers of their time. They successfully repulsed all the invasions of the Spartans, succoured the Argives, and obtained some important advantages in their incursions into Laconia. "Neither night, nor storm, nor length of journey, nor mountains, however impracticable," says the historian, "being able to put a stop to their enterprises." (Hell. VII. 1, 12. seq. Diod. Sic. XV. c. 67.) They were also frequently engaged in hostilities with the Eleans on account of some Triphylian towns to which they laid claim, (Hell. VII. 4, 12.) and made many incursions into the enemy's country, which were generally attended with success. (Hell. VII. 4, 14. seq.) On one occasion, however, they sustained, in conjunction with the Argives, a severe defeat from the Lacedæmonians commanded by Archidamus; 10,000 of the allies having fallen in this action without the loss of a single life to their adversaries. From which circumstance that engagement acquired at Sparta the name of the tearless battle. (Hell. VII. 1, 18. seq. Plut. Ages. c. 33.)

During the troubles that disturbed Greece after the death of Alexander many of the Arcadian cities fell into the hands of tyrants; but the Achæan league, having now, through the exertions of Aratus, acquired great stability and influence, they gladly joined the confederacy; and under its protection were enabled to maintain their liberties against the Lacedæmonian tyrants, the Ætolians, and the Macedonian kings. After the death of Aratus, Megalopolis in

fact became the leading city of the league, till its final dissolution by the Romans. (Pausan. Arcad. 6. 27. seq. Polyb. II. 44. seq. Plut. Philopœm.)

In Strabo's time the principal towns of Arcadia had fallen into decay, and the whole country was greatly impoverished, and almost deserted. The natural resources of this district consisted chiefly in its rich pastures, which fed a breed of horses equal to those of Argos and Epidaurus. (VIII. p. 388.) This province occupies the central portion of Peloponnesus, and is enclosed on all sides by lofty mountains, which form its natural boundaries. On the north it is separated from Achaia by the elevated summit of mount Cyllene, extending from the borders of Phliasia in Argolis to the chain of Erymanthus, Scollis and Pholoe on the confines of Elis. From this point another ridge forms the western boundary, dividing Arcadia from the latter province and Triphylia, and uniting on the right bank of the Neda and on the confines of Messenia with those mountains which form the southern belt of Arcadia; these, under the names of Lycæus, Cerausius, and Mænalus, run from east to west along the Messenian and Laconian frontiers as far as the borders of Argolis and Cynuria, where they join mount Parthenius. This last mountain, together with Artemisium, closes the periphery of the province on the eastern frontier by reuniting itself with the Stymphalian hills, and the more elevated range of Cyllene. Within this great quadrangular bason other secondary ridges branch off and intersect each other in various directions, forming several minor valleys, the waters of which, however, all finally discharge themselves into the Alpheus before it enters the Elean territory. Arcadia was next

to Laconia the largest and most populous province of the Peloponnesus. (Hell. VII. 1, 23.) According to a calculation made by Mr. Clinton in the *Fasti Hellenici*, the free population may be reckoned at 107,850 souls, and adding half that number of slaves we shall have an aggregate amount of 161,750, which, estimating the area of the country at 1700 square miles, gives about ninety-five persons to the square mile.

Mantineia. Pausanias commences his tour of Arcadia with the description of Mantinea, one of its most ancient and celebrated cities, said to have been founded by Mantineus, son of Lycaon. It was situated at the foot of mount Artemisius on the borders of Argolis, and on the banks of the little river Ophis; (Pausan. Arcad. 8.)

Καὶ Τεγέην εἶχον, καὶ Μαντινέην ἱερατεινὴν— IL. B. 607.
and was at first composed of four or five hamlets; but these were afterwards collected into one city, (Xen. Hell. V. 2, 6. seq. Strab. VIII. p. 337.) which became the largest and most populous in Arcadia previous to the foundation of Megalopolis. (Polyb. II. 56. et 62. Lys. Orat. ap. Dionys. Hal. p. 531.) The Mantineans had early acquired celebrity for the wisdom of their political institutions; (Polyb. VI. 43, 1.) and when the Cyreneans were distracted by factions, they were advised by an oracle to apply to that people for an arbiter to settle their differences. Their request was granted, and accordingly Demonax, one of the principal citizens of Mantinea, was sent to remodel their government. (Herod. IV. 161.) The Mantineans fought at Thermopylæ, but arrived too late to share in the victory of Plataea, a circumstance which, according to Herodotus, produced so much vexation,

that upon their return home they banished their commanders. (IX. 77.) In the Peloponnesian war they espoused the Lacedæmonian cause ; but having taken offence at the conclusion of the treaty between that people and the Athenians after the battle of Amphipolis, they were induced to form an alliance with Argos and Elis, with which confederates they finally made war against Sparta. (Thuc. V. 29. seq.) In the battle which was fought on their territory they obtained at first a decided advantage against the Lacedæmonian troops opposed to them, but the left wing of the allied army having been routed, they were in their turn vigorously attacked, and forced to give way with heavy loss. (Thuc. V. 66. seq.) This ill success led to the dissolution of the confederacy, and induced the Mantineans not long after to renew their former alliance with Sparta, (Thuc. V. 78.) to which they adhered till the peace of Antalcidas. At this period the Lacedæmonians, bent on strengthening their power in the peninsula to the utmost, peremptorily ordered the Mantineans to pull down their walls, or to prepare for war, as the thirty years truce agreed upon between the two states had now expired. On their refusal to comply with this unjust and arbitrary demand, a Spartan army entered the Mantinean territory, and laid siege to the city. The inhabitants defended themselves with vigour, and might have held out successfully, had not Agesipolis caused the waters of the river Ophis to be diverted from their channel, and directed against the walls of the town, which being of brick were easily demolished. By this means Mantinea fell into the hands of the Spartans, who destroyed the fortifications, and compelled the inhabitants to change their constitution from a

democracy to an oligarchy, and to separate as formerly into four townships. (Xen. Hell. V. 2, 7. Pausan. Arcad. 8. Diod. Sic. XV. 460. Polyb. IV. 27.) After the battle of Leuctra, however, the Mantineans, under the protection of Thebes, again united their population, and refortified their city, notwithstanding the opposition of the Lacedæmonians. (Hell. VI. 5, 5. Pausan. loc. cit.) Mantinea acquired additional celebrity from the great but indecisive battle fought in its plain between the Bœotians and Spartans, in which Epaminondas terminated his glorious career, Olymp. 104, 2. B. C. 362. (Xen. Hell. VII. 5, 14. Diod. Sic. XV. 502. Polyb. IV. 33, 8.) and it continued to be one of the leading cities of Arcadia till it joined the Achæan league; when it then fell for a short time into the hands of the Ætolians and Cleomenes, but was recovered by Aratus, four years before the battle of Sellasia. (Polyb. IV. 8, 4.) The Mantineans having, however, a second time joined the enemies of the Achæans, they treacherously put the garrison of the latter to the sword. (II. 58, 4.) This perfidious conduct drew down upon them the vengeance of Antigonus Doson and the Achæans, who, making themselves masters of the city, gave it up to plunder, and sold all the free population as slaves, a chastisement which Polybius considered as scarcely equal to their offence, though its cruelty had been set forth in strong colours by the historian Phylarchus. (II. 54, 11. seq.) The name of the city was now changed to Antigonea, in compliment to Antigonus Doson. We learn also from Pausanias that the Mantineans had merited the protection of Augustus, from having espoused his cause against Marc Antony. Their

town still continued to flourish as late as the time of Hadrian, who abolished the name of Antigonea and restored its ancient appellation. (Pausan. Arcad. 8.) Pausanias visited Mantinea at this period, and has made mention of its principal buldings; viz. a double temple divided by a partition wall, which on one side contained a statue of Æsculapius by Alcamenes, and on the other Latona with her children by Praxiteles; also a statue of Polybius erected on a pillar. The temples of Jupiter Servator, and Epidotes; the Dioscuri, Ceres and Proserpine, and Juno. The statue of the latter was by Praxiteles, as well as those of Minerva and Hebe, which stood near it.

The tomb of Arcas, who gave his name to the country, was erected close to the temple of Juno on a site called the altar of the Sun. The equestrian statue of Gryllus, the son of Xenophon, who eminently distinguished himself in the battle of Mantinea, was placed not far from the theatre. In the same quarter were situated the temples of Vesta and Venus Symmachia, the latter having been erected by the Mantineans in commemoration of the battle of Actium. There was also in this city a temple raised to Antinous, the favourite of Hadrian, by order of that emperor. It being pretended that the Bithynians, among whom Antinous was born, were descended from the Mantineans. A yearly festival and quinquennial games were also solemnized in honour of Hadrian's minion; and in a building near the gymnasium were deposited his statue and several paintings, in which he was represented under the form of Bacchus.

In the vicinity of the town stood the stadium and hippodrome. Above these rose mount Alesium, on Alesium mons.

which was a grove dedicated to Ceres; also the temple of the equestrian Neptune, an edifice of great antiquity, which had been originally built by Agamedes and Trophonius, but was afterwards enclosed within a new structure by order of Hadrian. It was said to contain a spring of sea-water. Near the temple, Pausanias notices a trophy erected by the Mantineans on the occasion of a victory obtained by them in conjunction with Aratus and the Achæan forces over the Spartans, who lost their king Agis in the action. Continuing on the road which led to Tegea the traveller passed the tomb of the daughters of Pelias, the spot called Phœzon, and the monument of Areithous, a warrior mentioned by Homer. (Il. H. 137.)

Phœzon
locus.

The site of the famous battle of Mantinea was discernible about thirty stadia from that city on the road to Pallantium, near a wood named Pelagus. The tomb of Epaminondas had been erected on the spot where he breathed his last; it consisted originally of one pillar only, surmounted by a shield and a Bœotian inscription, but another pillar was afterwards added by the emperor Hadrian. (Pausan. Arcad. 11.)

The ruins of Mantinea are pointed out by modern travellers on the site now called *Palæopoli*. They consist of walls and numerous towers and gates, all of which remain, to the height of from five to ten feet. The form of the city appears to have been circular. Near the centre was a large theatre, 213 feet in diameter. Several foundations of small temples may be traced, and heaps of rubbish in lines seem to mark the directions of the streets. The river Ophis, after passing the city, falls into a kata-

bathron, which on being closed would inundate the surrounding plain. This was the plan probably pursued by Agesipolis^c.

On the road leading from Mantinea to Argos, Pausanias speaks of a fountain named Arne, dis- Arne fons.
 tant two stadia from the former city; also a spot
 called Mœras, which formed part of a waste tract, Mœras.
 thence termed Argus Campus. In the same direc- Argus
 tion rose a hill, exhibiting vestiges of a camp once Campus.
 occupied by Philip the son of Amyntas, when he
 came to conciliate the favour of the Arcadian people,
 and to gain them over to his alliance: there were
 also the ruins of the village Nestane, or Nostia, Nestane.
 (Steph. Byz. v. Νοστία,) from whence a narrow pass
 named Prinus led over mount Artemisium into Ar- Prinus
 golis: communication was also kept up between saltus.
 Mantinea and the latter province by another route
 which traversed a defile termed Climax, because Climax
 in one part of it steps had been cut in the rock. saltus.
 Sir W. Gell notices a road called the *Scala Tou*
Bey, or the Bey's causey, which leads from the
 plain of *Tripolitza* to *Nauplia*, and therefore prob-
 ably answers to the defile of Pausanias. On his
 way to the Climax from Mantinea the traveller
 passed the fountain of the Meliastæ, the temple of
 Venus Melænis, and a spot called Melangæa, whence
 potable water was conveyed to Mantinea. Another
 route is described by Pausanias as conducting from
 the latter city to Methydrium, a small town, desert-
 ed in his time, the inhabitants having removed to

^c Gell's Itiner. of the Mo-
 reas, p. 141; Dodwell, Class.
 Tour, t. II. p. 422. The coins
 of Mantinea are autonomous,
 federal, and imperial; the epi-

graph of the former is MANTI-
 NEON; in the federal it is AN-
 TIFONE. AXAION. Sestini, p.
 51, 52.

Megalopolis. (Arcad. 12 et 27.) On this road were to be seen the plain of Alcimedon, distant thirty stadia from Mantinea, and above it mount Ostracina; then the fountain Cissa; and forty stadia beyond, a spot called Petrosaca, on the confines of the Mantinean and Megalopolitan territories.

Two roads led to Orchomenus, situated, as it appears, due north of Mantinea; one passing by the ruins of old Mantinea, still called Ptolis, the fount of Alalcomenia, and a deserted village named Mæra; the other following the foot of mount Anchisia, said to derive its name from Anchises, father of Æneas. (Pausan. Arcad. 12.)

Xenophon mentions a place named Elymia, between Mantinea and Orchomenus, which Morus has strangely confounded with the Macedonian town so called. (Hell. VI. 5, 13.)

The Arcadian Orchomenus, situated on the summit of a hill, was afterwards, as we learn from Pausanias, removed to the plain below. Tradition assigns its foundation to Orchomenus, the son of Lycaon; (Pausan. Arcad. 3.) and its antiquity is further evinced by Homer's mention of it in the catalogue of ships:

Οἱ Φέρεόν τ' ἐνέμοντο, καὶ Ὀρχομένον πολύμηλον.

IL. B. 605.

Orchomenus sent 120 soldiers to Thermopylæ, (Herod. VII. 102.) and 600 to Plataea. (IX. 28.) In the Peloponnesian war this town, being in alliance with Sparta, was besieged and taken by the Argives and Athenians. (Thuc. V. 61. Diod. Sic. XII. 326.) Several years after that event it fell into the power of Cassander; (Diod. Sic. XVIII. 705.) but having at length regained its independence

joined the Achæan league. Surprised again by Cleomenes, it was retaken by Antigonus Doson, who placed there a Macedonian garrison. After his death it appears however to have reverted to the Achæans. (Polyb. II. 46. seq. 54. seq. IV. 6, 11, 12. Cf. Strab. VIII. p. 388. Plin. IV. 6.) Pausanias notices only the temples of Neptune and Venus in this city; that of Diana Hymnia stood at a little distance from it, on the road to Mantinea. (Arcad. 12. seq.) The plain of Orchomenus was in great measure occupied by a small lake, formed by the rain-water which descended from the surrounding hills; one of these, situated over against the town, was named Trachys. The modern village of *Kal-*<sup>Trachys
mons.</sup>*paki* is built on the ruins of Orchomenus. Mr. Dodwell says, the acropolis, on which the original town was situated, is steep on all sides, and flat at the summit. The walls were fortified with square towers, and may be traced nearly round the whole of the extreme edge. In the lower town are to be seen the remains of several temples and other buildings; whence the learned traveller is led to suppose that Pausanias has not described the edifices of Orchomenus with his usual diligence^d.

Caphyæ was placed a little to the west of Orchomenus, in a bason contiguous to that of its lake; in order to guard against inundations, the inhabitants had raised a mound, or dyke, on that side looking towards Orchomenus. They derived the name of their town from Cepheus, the son of Aleus, or Capys, the father of Anchises, and pretended to be an Athenian colony. (Strab. XIII. Steph. Byz. v. *Κάφραι*.)

^d Class. Tour, t. II. p. 426; Itiner. of the Morea, p. 144. There are only imperial coins of this city. Sestini, p. 52.

- Pausan. Arcad. 23.) Caphyæ is mentioned by Polybius as belonging to the Achæan league. It was taken by Cleomenes, but recovered after his defeat at Sellasia. (II. 52, 2.) In the Social war the Achæans, commanded by Aratus, were totally routed by the Ætolians near Caphyæ. (IV. 11. seq. Cf. IV. 68, 6. 70, 3. Strab. VIII. p. 388.) The river Tragus, which flowed close to this town, had its source at a place called Nasi, near the village of Rheupus. Pausanias mentions at Caphyæ a temple of Neptune, and another on mount Cnacalus, sacred to Diana Cnaclesia; also a fountain named Menelais, near which grew a magnificent plane-tree. Condylea, remarkable for a temple and grove of Diana, was only one stadium from Caphyæ. (Arcad. 23.) The road leading from Orchomenus to Stymphalus, after passing through the village of Amilus, crossed a mountain, which is probably the Oligyrtus of Polybius: (IV. 11, 1.) another hill in the same direction was named Propus. (IV. 11, 6.) Mr. Dodwell, who traversed this chain in winter, confirms Polybius's account of the difficulties and dangers encountered by the army of Philip, king of Macedon, in the same passage during the Social war^c. (IV. 70, 1.) Plutarch calls this defile Ologuntum. (Vit. Cleom. p. 817.)
- Stymphalus. Stymphalus, in the time of Pausanias, was annexed to Argolis by the voluntary choice of its inhabitants; but it was an Arcadian town at the epoch of the Trojan war, having been founded, according to the traditions of the country, long before that period by Stymphalus, a descendant of Arcas. (Pausan. Arcad. 22.)

^c Class. Tour, t. II. p. 430.

Στύμφηλόν τ' εἶχον, καὶ Παῖρρασίην ἐνέμοντο.

IL. B. 608.

Its antiquity is also attested by Pindar, who calls it the mother of Arcadia :

Οἶκοθεν οἶκαδ' ἀπὸ Στυμφαλίων
Τειχέων ποτινισσόμενον,
Ματέρ' εὐμάλοιο λείποντ' Ἀρκαδίας.

OLYMP. VI. 167.

Near the town was a lake, once the fabled haunt of ^{Stymphalis palus.} birds, thence called Stymphalides. (Apoll. II. 5, 6. Schol. Apoll. Rh. II. 1054.) Pausanias imagines that these came from Arabia, as there existed some of the same name in that country. (Arcad. 22.) The Stymphalian lake was supposed to communicate with the Erasinus, a small river of Argolis. (Herod. VI. 76. Strab. VIII. p. 371. Pausan. loc. cit.) The emperor Hadrian caused water to be conveyed from a fountain in the Stymphalian territory to Corinth. (Id. loc. cit.) There is a passage in Xenophon which may perhaps have reference to this city, if we admit the propriety of the correction I would venture to suggest. The historian, in relating an expedition undertaken by the Lacedæmonians during the Corinthian war, says, that after advancing to Tegea and Mantinea, and having been joined by the troops of those states, ἐξήεσαν τὴν ἀμφιά-
λον. These words have naturally puzzled the commentators, as the mention of the sea is altogether incompatible with the sense: I would therefore propose reading ἐξήεσαν τὴν Στυμφαλίην (scil. ὁδόν), which agrees satisfactorily with the context; for, as the historian proceeds to tell us the Spartans immediately entered the Sicyonian territory, it is clear that in going from Mantinea they must have passed

by Orchomenus and Stymphalus. They did not take the road by Nemea, since the Argive army was stationed there. (Hell. IV.*2, 7. seq.) There is however another correction which is equally applicable in point of sense, and may be preferred from its requiring less alteration; viz. by reading for ἐξήεσαν τὴν ἀμφιάλον, ἐξήεσαν τὴν ἀμφὶ Ἀλέαν; Alea being another Arcadian town, situated, according to Pausanias, in the Stymphalian district. (Arcad. 23. Cf. Steph. Byz. v. Ἀλέα.) Stymphalus, as we learn from Diodorus, was occupied at one time by Apollonides, a partisan of Cassander. (XVIII. 705.) Subsequently it formed part of the Achæan league, and Polybius extols the firmness displayed by the inhabitants in resisting the offers of Cleomenes to induce them to come over to his side. (II. 55, 8. Cf. IV. 68. seq. Liv. XXXIII. 14. Strab. VIII. p. 389. Steph. Byz. v. Στύμφαλος. Plin. IV. 6.) The only building which Pausanias notices in this town is an ancient temple of Diana.

The remains of Stymphalus are about an hour to the west-south-west of *Zaraka*, and stand upon a rocky eminence rising from the north-east side of the lake; at a short distance from thence a fountain, named *Kephalo Brusi*, gushes from the rock, and after a short course enters the lake, which it traverses, and falls into a chasm. This is the Stymphalian fountain which forms the source of the Erasinus in Argolis^f. Strabo says that in his time the town was fifty stadia from the lake; but Dodwell observes that this must be an error, and that we ought to substitute five stadia^g. The same ancient geogra-

^f Class. Tour, t. II. p. 433.

^g Id. loc. cit. Mr. Dodwell

remarks that the silver coins of Stymphalus are scarce, and ex-

pher informs us that when Iphicrates, the Athenian general, was besieging Stymphalus, he attempted to stop up the katabathra of Stymphalus with a quantity of sponges he had procured for that purpose, but that he was diverted from the attempt by signs from heaven. (VIII. p. 389.) Polybius mentions a hill named Apelaureum in the Stymphalian territory, situated about ten stadia from the city, where Philip of Macedon defeated the Eleans and Ætolians in the Social war. (IV. 69, 1. Cf. Liv. XXXIII. 14.)

Alea, according to Pausanias, was beyond Stym-Alea. phalus, and in his time belonged also to the Argolic assembly. Here were temples sacred to Diana Ephesia, Minerva Alea, and Bacchus. An annual festival named Scieria was celebrated in honour of the latter deity. (Arcad. 23.)

The road leading from Stymphalus to Pheneus, the nearest town to the west, crossed the chain of mount Geronteum, passed the fount Tricrena, the hill of Sepia, and the tomb of Æpytus, of which mention is made by Homer in the Catalogue of ships :

Οἱ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρεος αἰπὺν,
Αἰπύτιον παρὰ τύμβον, Ἴν' ἀνέρες ἀγχιμαχῆται—

IL. B. 603.

This monument was still extant in the time of Pausanias, who describes it as a simple mound of

tremely beautiful. The tetradrachms exhibit on one side a female head crowned with laurel; on the reverse Hercules aiming his shafts at the Stymphalian birds. The epigraph is

ΣΤΥΜΦΑΛΙΩΝ, sometimes in retrograde characters. The federal coins bear the additional inscription of ΑΧΑΙΩΝ. Dodwell, Class. Tour, t. II. p. 435; Sestini, p. 52.

earth surrounded by a circular stone basement. (Arcad. 16.)

Pheneus. Pheneus was a town of some note and of great antiquity, since Hercules is said to have resided there after his departure from Tiryns, and Homer has mentioned it amongst the principal Arcadian cities :

Οἱ Φεγεόν τ' ἐνέμοντο, καὶ Ὀρχομένον πολύμηλον.

IL. B. 605.

The citadel was placed on a lofty and steep rock, which was further strengthened by artificial works ; it contained a temple of Minerva Tritonia, the vestiges only of which were apparent when Pausanias travelled in Arcadia. Below the citadel were the stadium and tomb of Iphiclus, and the temples of Mercury and the Eleusinian Ceres. Pheneum was surrounded by some extensive marshes, which are said to have once inundated the whole country, and to have destroyed the ancient town. These were principally formed by the river Aroanius, or Olbious, which descends from the mountains to the north of Pheneus, and usually finds a vent in some natural caverns or katabathra at the extremity of the plain ; but when by accident these happened to be blocked up the waters filled the whole valley, and, communicating with the Ladon and Alpheus, overflowed the beds of those rivers as far as Olympia. (Eratosth. ap. Strab. VIII. p. 389.) Pausanias reports, that vestiges of some great works undertaken to drain the Phenean marshes, and ascribed by the natives to Hercules, were to be seen near the city. There was a foss fifty stadia long, and in some places thirty feet deep. (Arcad. 14.)

Aroanius
qui et Ol-
bious fl.

Phenea pa-
lus.

Quale ferunt Graii Pheneum prope Cylleneum
 Siccare emulsa pingue palude solum ;
 Quod quondam cæsis montis fodisse medullis
 Audit falsiparens Amphitryoniades.

CATULL. CARM. LXVIII. 109.

Est locus Arcadiæ (Pheneon dixere priores)
 Ambiguus suspectus aquis : quas nocte timeto ;
 Nocte nocent potæ. Sine noxa luce bibuntur.

OVID. METAM. XV. 332.

Pheneus is noticed by Polybius. (II. 52, 2. IV. 68, 1. Liv. XXVIII. 7. Plin. IV. 6. Steph. Byz. v. ΦΕΝΕΟΣ.) The vestiges of this town, according to Dodwell, are to be seen near the village of *Phonia* upon an insulated rock. The foundations of the walls only remain ; the rest of the ruins consist of masses of rubbish and scattered blocks. The same antiquary informs us, that the katabathron of the Aroanius is at the foot of a steep and rocky mountain called *Kokino-bouno*. The lake is very small, and varies according to the season of the year^h. Caryæ was a village near the sources of the Aroa-Caryæ. nius, and the two mountains of Orexis and Sciathis ^{Orexis et Sciathis} were at a distance of five stadia from thence. (Pausan. Arcad. 14.) ^{Sciathis montes.}

The road which led from Pheneus into Achaia passed by the ruins of a temple of Apollo and over mount Crathis. The boundary of the Phenean territory towards Pellene was fixed at a place called Porinas.

Mount Cyllene, the loftiest and most celebrated

Porinas
 locus.
 Cyllene
 mons.

^h Class. Tour, t. II. p. 436. seq. The silver coins of Pheneus are beautiful and uncommon ; the inscription is ΦΕΝΙ-

KON. ΦΕΝΕΩΝ, and on a few the word ΑΡΚΑΣ is added. Sestini, p. 52.

mountain of Arcadia, rises between Stymphalus and Pheneus on the borders of Achaia. It was said to take its name from Cyllen, the son of Elatus, and was, according to the poets, the birthplace of Mercury, to whom a temple was dedicated on the summit : (Pausan. Arcad. 17.)

Ἑρμῆν ὕμνει, Μοῦσα, Διὸς καὶ Μαιάδος υἱόν,
Κυλλήνης μεδέοντα καὶ Ἀρκαδίας πολυμήλου.

HOM. HYMN. MERC. I.

Εἰ δ' ἐτύμως ὑπὸ Κυλλάνας ὄρος,
'Αγῆσία, μάτρως ἄνδρες
Ναιετάοντες, ἐδάρῃσαν θεῶν
Κάρυκα λιταῖς θυσίαις.

PIND. OLYMP. VI. 129.

Οἱ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον Ἴν' ἄνερεις ἀγχιμαχῆται—

IL. B. 603.

Vobis Mercurius pater est, quem candida Maia
Cyllenæ gelido conceptum vertice fudit.

ÆN. VIII. 138.

The perpendicular height of this mountain was estimated by some ancient geographers at twenty stadia, by others at fifteen. (Strab. VIII. p. 388.) The modern name is *Zyria*ⁱ. A neighbouring mountain was called Chelydorea, from the circumstance of Mercury having found there the tortoise-shell from which he constructed the lyre.

Chelydo-
rea mons.

Nonacris.

Nonacris, situated to the north-west of Pheneus and on the confines of Achaia, was surrounded by lofty mountains and perpendicular rocks, over which the celebrated torrent Styx precipitated itself to join the river Crathis; the waters were said to be poi-

Styx fons.

ⁱ Itiner. of the Morea, p. 168. Pouqueville calls it *Chelmos*, t. V. p. 339.

sonous, and to possess the property of dissolving metals and other hard substances exposed to its action. (Pausan. Arcad. 18. Plin. II. 104. Vitruv. VIII. 3. Senec. III. 25. Varr. ap. Solin. c. 7.) Herodotus relates that Cleomenes, king of Sparta, here assembled the Arcadian chiefs whom he had united in a plot against that city, and made them swear by this infernal stream that they would persevere in their resolutions. The historian describes the Nonacrian Styx as a scanty rill distilling from the rock and falling into a hollow bason surrounded by a wall. (VI. 75.)

. . . . Arcadiæ gelidis in montibus, inquit,
Inter Hamadryadas celeberrima Nonacrinas
Naïas una fuit; Nymphæ Syringa vocabant.

OID. METAM. I. 689.

It appears from Lycophron that Mercury was worshipped at Nonacris :

Νωνακριάτης, Τρικέφαλος, Φαιδρὸς θεός. v. 680.

Pausanias only saw the ruins of this town. (Cf. Steph. Byz. v. Νώνακρης.) Mr. Pouqueville informs us that the fall of the Styx, which is now called *Mauronero*, or the *Black water*, is to be seen near the village of *Vounari*, and somewhat to the south-east of *Calavryta*. He describes it as streaming in a sheet of foam from one of the loftiest precipices of mount *Chelmos*, and afterwards uniting with the Crathis in the valley of *Kloukinais*^k. The rocks above Nonacris are called *Aroanii montes* by Pausanias. (Arcad. 18.) Clitor, a town of some celebrity to the west of Pheneus and south of Nonacris, was said to have been founded by Clitor, the son of Azan. (Pausan. Arcad. 21.)

^k Voyage en Grece, t. V. p. 459.

Ὅν τε Κλείτωρ καὶ Τεγέα καὶ Ἀχαιῶν

Ἑψίβατοι πόλεις—

PIND. NEM. X. 87.

From Polybius we learn that it belonged in the time of the Social war to the Achæans; and he has recorded the spirit and vigour with which its inhabitants resisted the Ætolians who attempted to scale their walls. (IV. 19, 3. Cf. II. 55, 9. IX. 38, 8. XXIII. 5, 1.) Pausanias states that Clitor was situated in a plain surrounded by mountains of no great elevation; it contained temples sacred to Ceres, Æsculapius, and Lucina; that of the Dioscuri was four stadia from the town. (Arcad. 21. Cf. Strab. VIII. p. 388. Liv. XXXIX. 35.) Dodwell informs us that the walls of Clitor may still be traced, though little remains but the foundations. They enclose an irregular oblong space, and were fortified with circular towers; their general thickness is fifteen feet, which is double the usual size. The same antiquary observed also the remains of a small Doric temple, and some sepulchres beyond the walls similar to those at the Piræus; the site is called *Katzanes*. Many writers of antiquity have mentioned a fountain at Clitor which was said to render those who tasted its waters averse to wine:

Clitorio quicunque sitim de fonte levarit,

Vina fugit; gaudetque meris abstemius undis.

OVID. METAM. XV. 322.

(Phylarch. ap. Athen. II. 19. Plin. XXXI. 2. Vitruv. VIII. 3.) There was also a river of the same name as the town, the fish of which were said to sing like thrushes. (Mnas. Patr. ap. Athen. VIII. 3. Pausan. Arcad. loc. cit.) Clearchus however ascribed this peculiar property to the fish of the Ladon, while

¹ Class. Tour, p. 443; Itiner. of the Morea, p. 130.

Philostephanus contended that they were found in the Aroanius. (Athen. loc. cit.) But, as all these streams unite with the Ladon, this diversity of opinion as to the phenomenon in question is not material. Pausanias asserts that the Aroanius received the Clitor about seven stadia from the city of that name; but it is not easy to explain his notion of the course of this river; for if the Aroanius is the stream which flowed into the marshes of Pheneus, as he himself elsewhere states, how can it flow so near Clitor; since, according to the best informed modern travellers and geographers, no river issues from those marshes? and Pausanias himself mentions, as the generally received opinion, that they found a vent by some subterraneous passage, and thus formed the source of the Ladon. (Arcad. 20.) It seems natural to suppose that the Aroanius flowed from the Aroanii montes, which Pausanias places near Nonacris; and there is in fact a torrent which comes from that quarter, and unites with the little river of *Katzanes* near the ruins of Clitor. Is there then an error in the name of the river of Pheneus? I am inclined to think there is; for in Strabo it is called Anian, or Navian, (VIII. p. 389.) names again which bear some affinity to that of Iaon applied by Callimachus and Dionysius Periegetes to an unknown river in the north of Arcadia.

Ἡ πολλὰς ἐξυπερθε σαρωνιδας ὑγρὸς Ἰάων

Ἡεῖρεν, πολλὰς δὲ Μέλαις ὥχησεν ἀμάξας.

HYMN. IN JOV. 22.

The Ladon was accounted the most beautiful stream of Greece, and was further celebrated, as Pausanias affirms, from the adventure of Daphne.

(Arcad. 20.) Ovid alludes to it with reference to the metamorphosis of the nymph Syrinx :

Ἐνθα Μέλαις ὄθι Κραῖθις, ἵνα ῥέει ὑγρὸς Ἰάων,
Ἥχι καὶ ὠγύγιος μὴκύνεται ὕδασι Λάδων.

DIONYS. PERIEG. 417.

Donec arenosi placitum Ladonis ad amnem
Venerit ; hic illi cursum impredientibus undis,
Ut se mutarent, liquidas orasse sorores.

METAM. I. 702.

Arcades hunc, Ladonque rapax et Mænalos ingens
Rite colunt— ID. FAST. V. 89.

Its source, according to Pausanias, was near the village of Lycuria, between Pheneus and Clitor ; and here in fact it was observed by Dodwell, who says, “ In two hours from the lake of Pheneos we reached a “ *kephalo-brusi*, or abundant source of water, which “ gurgles in continual eruptions from the ground, “ and immediately forms a fine rapid river^m.” Lycuria, which marked the boundary of the Clitorian and Pheneatic districts, (Arcad. 19.) still retains its nameⁿ.

Lycuria.

Lusi.

North-west of Clitor we must place Lusi, a small town, of which scarcely any vestiges remained in the time of Pausanias ; (Arcad. 18.) but we know from Polybius that it existed in the age of Aratus, since he makes mention of its having been plundered by the Ætolians during the Social war. (IV. 18, 9. 25, 4. IX. 34, 9. Steph. Byz. v. Λουσοί.) The ruins of Lusi were observed by sir W. Gell north of Clitor, in the valley of the Aroanius^o.

Cynætha.

The town of Cynætha was about forty stadia

^m Class. Tour, t. II. p. 442.

ⁿ Ibid. p. 441.

^o Itiner. of the Morea, p. 130.

from Lusi; it had been united to the Achæan league, but was betrayed to the Ætolians in the Social war. This was effected by some exiles, who, on their return to their native city, formed a plot for admitting the enemy within its walls. The Ætolians accordingly, having crossed into Achaia with a considerable force, advanced to Cynætha, and easily scaled the walls; they then sacked the town, and destroyed many of the inhabitants, not sparing even those to whose treachery they were indebted for their success. Polybius observes that the calamity which thus overwhelmed the Cynæthians was considered by many as a just punishment for their depraved and immoral conduct, their city forming a striking exception to the estimable character of the Arcadians in general, who were esteemed a pious, humane, and sociable people. Polybius accounts for this moral phenomenon from the neglect into which music had fallen among the Cynæthians; all the other towns of Arcadia paid the greatest attention to the science, deeming it a necessary branch of education, on the principle that its influence was beneficial in humanizing the character, and refining the manners of the people. The historian adds that such was the abhorrence produced in Arcadia by the conduct of the Cynæthians, that, after a great massacre which took place among them, many of the towns refused to admit their deputies, and the Mantineans, who allowed them a passage through their city, thought it necessary to perform lustral rites and expiatory sacrifices in every part of their territory. Cynætha was burnt by the Ætolians on their retreat from Arcadia, (Polyb. IV. 19. seq.) but was probably restored, as it still existed in the

Alyssus
fons.

time of Pausanias, who noticed there a temple of Bacchus, a forum adorned with several altars, and the statue of Hadrian. Near the town was a fountain named Alyssus, from the nature of its waters, which were said to cure hydrophobia. (Arcad. 19. Cf. Strab. VIII. p. 388. Steph. Byz. v. Κίνασσα.) Cynætha is supposed to have stood near the modern town of *Calabryta*, though there are no remains of antiquity discernible at that place^p. It was certainly situated among mountains, as Polybius speaks of its climate as the most bleak and ungenial in all Arcadia. (IV. 21, 5.)

Soron.

Argeathæ.
Lycuntes.
Scotane.
Paos.

Returning to Clitor and the Ladon, Pausanias, in following the course of that river, points out on the right bank the forest of Soron, and the villages of Argeathæ, Lycuntes, and Scotane. This tract of country abounded with bears, wild boars, and tortoises; beyond were the ruins of Paos, mentioned by Herodotus as an Arcadian town and the birth-place of Lasthenes, one of the suitors to the daughter of Cleisthenes, tyrant of Sicyon. His father Euphoriion was said to have entertained the Dioscuri. (VI. 127.) Sir W. Gell is inclined to identify this ancient town with a *palæo castro*, situated in a fine wooded country near the village of *St. Anastasio* on the road from *Tripotamia* to *Strezoba*^q.

Eryman-
thus mons.

Psophis is placed by Pausanias at the foot of the chain of mount Erymanthus, from whence descended a river of the same name which flowed near the town, and, after receiving another small stream called Aroanius, joined the Alpheus on the borders of Elis.

^p Dodwell, Class. Tour, t. II. p. 447; Itiner. of the Morea, p. 131.

^q Itiner. of the Morea, p. 123.

Mount Erymanthus is celebrated in fable as the haunt of the savage boar destroyed by Hercules. (Apollod. II. 5, 3. Pausan. Arcad. 24.)

Οἷη δ' Ἀρτεμις εἶσι κατ' οὐρεος ἰοχέαιρα,
Ἥ κατὰ Τηϋγετον περιμήκετον, ἧ Ἐρύμανθον,
Τερπομένη κάπροισι καὶ ὠκείῃς ἐλάφοισι.

ODYSS. Z. 102.

Καδδὲ μέσσην νῆσον κοίλῃν χθόνα ναιετάουσιν
Ἀρκάδες Ἀπιδανῆες ὑπὸ σκοπίνῃν Ἐρυμάνθου.

DIONYS. PERIEG. 115.

Apollonius places the Erymanthian monster in the wilds of mount Lampea ;

ζῶν φέρε κάπριον, ὅς ῥ' ἐνὶ βήσσης
Φέρβετο Λαμπεΐης Ἐρυμάνθιον ἄμμεγα τίφος

ARGON. I. 126.

but this mountain, as we learn from Pausanias, was that part of the chain where the river Erymanthus took its rise. (Arcad. 24. Cf. Schol. Apoll. loc. cit. Strab. VIII. 341. Diod. Sic. IV. 12. Stat. Theb. IV. 290. Plin. IV. 6. Steph. Byz. v. Λάμπεια.) This ridge, one of the highest in Greece, is now called *Olonos*^r.

The river Erymanthus, called *Dogana* by the modern Greeks, is mentioned by Callimachus, Ovid, Pliny, and Stephanus Byz. (v. Ἐρύμανθος.)

Λάδων ἄλλ' οὐπω μέγας ἔρρεεν, οὐδ' Ἐρύμανθος
Λευκίτατος ποταμῶν, ἔτι δ' ἄβροχος ἦεν ἅπανα
Ἀγκαδίη—

CALLIM. H. IN JOV. 19.

Et celer Ismenus cum Psophæo Erymantho.

METAM. IV. 244.

Psophis was apparently a city of great antiquity, Psophis. having previously borne the names of Erymanthus

^r Itiner. of the Morea, p. 122.

and Phegea. (Pausan. Arcad. 24. Apollod. II. 5, 3. Charax. ap. Steph. Byz. v. Φήγεια. Hecat. ap. eund. v. Ψωφίς.) At the time of the Social war it was in the possession of the Eleans, on whose territory it bordered, as well as on that of the Achæans; and, as it was a place of considerable strength, proved a source of great annoyance to the latter people. Philip, king of Macedon, then in alliance with the Achaians, after defeating the Eleans near Orchomenus, advanced against Psophis, and reaching it in three days from Caphyæ proceeded to assault the town, notwithstanding the great strength of its position and the presence of a numerous garrison. Such was the suddenness and vigour of the attack, that after a short resistance the Eleans fled to the citadel, leaving the assailants in possession of the town. The acropolis also not long after capitulated. After this success, Philip made over the conquered town to the Achæans, who garrisoned it with their own troops. (Polyb. IV. 70. seq.)

Seiræ.

In the time of Pausanias, Psophis presented nothing worthy of notice, but the temple of Erymanthus, the tomb of Alcmaeon, and the ruins of a temple once sacred to Venus Erycina. (Arcad. 24.) The territory of this city extended as far as a spot named Seiræ, near the Ladon, where that of Clitor commenced. The remains of Psophis are to be seen near the khan of *Tripotamia*, so called from the junction of three rivers. Pouqueville observed there several vestiges of the ancient fortifications, the foundations of two temples, a theatre, and the site of the acropolis*.

* Voyage en Grece, t. V. p. 122. The only existing medals of Psophis are imperial;

Telphusa, or Thelpusa, was situated on the left bank of the Ladon, and to the south of Psophis: the road which led to it from the latter town, after crossing the river, passed by a spot named Trophæa, *Trophæa*, perhaps from a monument erected to commemorate a victory gained in this vicinity by the Thebans and their allies against the Spartans. (Diod. Sic. XVI. 530.) It then traversed the wood Artemisium, crossed the little river Arsen, and twenty-five stadia *Arsen fl.* further reached the ruins of Caüs and the temple of *Caüs*. Æsculapius, some vestiges of which were traced by sir W. Gell near the bridge of *Spathari*, where a stream falls into the Ladon, probably the Arsen of Pausanias ¹.

Telphusa, which derived its name from a daughter *Telphusa* of the river Ladon, was forty stadia from Caüs. Pausanias found it in ruins, and nearly deserted; but in former times it appears to have been a place of some note, and celebrated for the worship of the goddess Erinnys and Apollo Oncaeus, whose temples were to be seen at a place called Onceum on the banks of the Ladon. (Pausan. Arcad. 25. Steph. Byz. v. Ὀγκείον.)

Δίχης ἑάσει τάρβροθος Τελφουσία
Λάδωνος ἀμφὶ ρεῖθρα ναίουσα σκύλαξ.

LYCOPHR. 1040.

Ἄδραστος Ταλαῶ υἱὸς Κρηθιάδαο
Πρώτιστος Δαναῶν νέω αἰνετὸ ἤλασεν Ἴππω,
Καιρὸν τε κραιπνὸν καὶ Ἀρίονα Θελπουσαῖον
Τον ῥά τ' Ἀπόλλωνος σχεδὸν ἄλσεος Ὀγκαίοιο
Αὐτὴ γαῖ' ἀνέδωκε, σέβας θνητοῖσιν ἰδέσθαι.

ANTIMACH. ap. Pausan. loc. cit.

Telphusa was taken by Antigonus Doson in the
they belong to the reign of Se- ¹ Itiner. of the Morea, p.
verus. Sestini, p. 52. 121.

Cleomenic war. (Polyb. II. 54, 12. Cf. IV. 77, 5. Diod. Sic. XVI. 530. Callim. Frag. 207. Plin. IV. 6. Steph. Byz. vv. Τέλφουσσα et Δελφοί.) Pausanias observed among its ruins vestiges of the forum and the temples of Æsculapius, and the twelve gods. (Arcad. 25.) The site of this ancient town is supposed by sir W. Gell to correspond with the kalybea of *Vanina*, where there is a *palaio castro*, and very considerable ruins of walls, colonnades, &c.^u; but Müller, a German antiquary, is inclined to identify it with *Katzioula*, which is described by Gell as a miserable place in the neighbourhood of a large ruined city ^x.

Pausanias, in tracing the progress of the Ladon from the vicinity of Clitor, till it joins the Alpheus, notices the following places on its banks: Leucasium, Mesoboa and Nasi, Oryx and Haluns; from whence it pursued its course to Thaliadæ and the temple of the Eleusinian Ceres, which contained colossal marble statues of that goddess, of Proserpine, and Bacchus. Below Telphusa, and on the left bank of the Ladon, were the temples of Onceium, and on the right bank that of Æsculapius. At this spot it received the little river Tuthoa, which formed the boundary between the Telphusian and Heræan districts. The junction with the Alpheus took place near some small islets called Crow's Islands^y, which some persons erroneously, as Pausanias conceives, identified with Rhipe, Stratia, and

Leuca-
sium.
Mesoboa.
Nasi.
Oryx.
Haluns.
Thaliadæ.

Tuthoa fl.

Corvorum
insulæ.

Rhipe.

^u Itiner. of the Morea, p. 120.

^x Doriens, t. II. p. 444; Itiner. of the Morea, p. 118.

^y "The isle of Crows, mentioned by Pausanias, is seen
" at the mouth of the Ladon;

" it is a flat piece of ground,
" deposited by the river on the
" spot where it separates into
" two channels, and unites
" with the Alpheus." Itiner.
of the Morea, p. 115.

Enispe, enumerated by Homer among the Arcadian towns which supplied forces for the Trojan expedition. (Pausan. Arcad. 25.)

Ἐνίσπην τε, Στρατίην τε, καὶ ἡνεμόεσσαν Ἐνίσπην.

IL. B. 606.

Strabo observes that all vestiges of these towns had disappeared. (VIII. p. 388.) Stratia, however, appears to have still existed in the time of Polybius, who calls it Stratus, and places it in the Telphusian territory. (IV. 73, 2.) Gorgus is mentioned in another passage of the same historian as a fortress dependent on Telphusa. (Polyb. IV. 60, 3.) Schweighæuser, without sufficient reason, wishes to alter the reading to Gortyna, an Arcadian town, which, according to Pausanias, belonged to Megalopolis. (Arcad. 27.) Gorgus was probably on the Elean frontier as it was taken by the forces of that people. The tract of country which we have now been traversing from Orchomenus to the Alpheus was formerly known by the name of Azania, which it derived from Azan, the son of Arcas. (Pausan. Arcad. 4. Cf. Herod. VI. 127. Polyb. IV. 70, 3. Strab. VIII. p. 388.)

Heræa was placed on the slope of a hill rising gently above the right bank of the Alphæus, and near the frontier of Elis, which frequently disputed its possession with Arcadia. (Xen. Hell. VI. 5, 22. Diod. Sic. XV. 477.) Before the Cleomeneic war, this town had joined the Achæan league, but was then taken by the Ætolians and recaptured by Antigonos Doson, who restored it to the Achæans. (Polyb. II. 54, 12. cf. IV. 77, 5. 80, 15. XVIII. 25, 7. 30, 10. Liv. XXVIII. 7.) In Strabo's time, Heræa was greatly reduced; but when Pausanias visited Arcadia it ap-

pears to have recovered from this state of decay, since he speaks of baths, and of plantations of myrtles and other trees along the Alpheus; he also mentions several temples; of which two were sacred to Bacchus and one to Pan. That of Juno was in ruins. (Arcad. 26. Cf. Thuc. V. 67. Theophr. ap. Athen. I. 57.) Stephanus remarks that this town was also known by the name of Sologorgus. (v. Ἡραία.) "Its site is now occupied by the village of *Agiani*, which stands on a pretty eminence projecting from the hills which bound the vale of the Alpheus on the north. The city appears to have been very respectable, though from the soil being cultivated its remains are few; buildings have here existed of the Doric order, but the columns now on the spot do not exceed a diameter of eighteen inches."

Aliphera. Aliphera, the last town of Arcadia to the north-west, was situated on a hill above the left bank of the Alpheus; the ascent from the plain was not less than thirty stadia. (Pausan. Arcad. 26.) The strength of this position rendered Aliphera a valuable acquisition to the Eleans, who became possessed of it after the inhabitants had withdrawn to Megalopolis, on the foundation of that city. It was however wrested from them during the Social war by Philip king of Macedon. (Polyb. IV. 77. seq. Liv. XXVIII. 7. Pausan. Arcad. 27. Steph. Byz. v. Ἀλίφειρα.) The site of this town probably corresponds with that of *Nerovitza*, where there are some remains of an Hellenic fortress^a. Pausanias notices there the

^a Itiner. of the Morea, p. 113. The coins of Heræa are of the regin of Serverus, (Ses-
tini, p. 52.)
^a Itiner. of the Morea, p. 86, 114.

temples of Æsculapius and Minerva; the statue of the latter by Hypatodorus was of bronze, and worthy of admiration, both from its size and the beauty of the workmanship. (Arcad. 26.)

The same writer speaks of the ruins of Melæneæ, ^{Melæneæ.} founded by Melæneus, son of Lycaon, on the road leading from Heræa to Megalopolis. (Cf. Rhian. ap. Steph. Byz. v. Μέλαιναι.)

Γόρτυναν, Ἡραίαν τε, πολυδρόμους τε Μελαινάς.

Sir W. Gell identifies Melæneæ with some vestiges of antiquity he observed near the village of *Anaxiri*^b.

The river Buphagus formed the separation be- ^{Buphagus} ^{fl.} tween the territories of Heræa and Megalopolis. The town of Buphagium, distant about forty stadia ^{Bupha-} ^{gium.} from Melæneæ, was situated near its source, (Pausan. Arcad. 26.) Sir W. Gell noticed some ruins near the head of a fine stream on the road from *Saracinico* to *Anaxiri*, which he considered to be the Buphagus of Pausanias^c. Beyond was the village of Maratha, and ^{Maratha.} not far from thence the town of Gortys or Gortyna, ^{Gortys.} standing near the river Gortynius, the waters of ^{Gortynius} ^{fl.} which, according to Pausanias, are remarkable from their extreme coldness. Gortys was distinguished for its temple of Pentelic marble dedicated to Æsculapius. The statue of the god, as well as that of of Hygeia, were by Scopas. (Pausan. Arcad. 28.) The site of Gortys is now called *Atchicolo Castro*; "the walls, which are of polygonal masonry, and "the gate of the city, remain; it was small, but "strongly situated on a rocky mountain above a "tremendous precipice. The ruins of the temple

^b Itiner. of the Morea, p. 112.

^c Ibid. p. 111.

" of Æsculapius consist chiefly in a platform about
 " ninety feet long by forty-five ^d."

Gortys was one of the numerous towns which contributed to the foundation of Megalopolis; the district in which it was situated belonged, as Pausanias informs us, to the Cynuræans of Arcadia. (Arcad. 27.) The river Gortynius had its source near Thisoa in the north-eastern part of Arcadia, where it bore the name of Lusius; it afterwards joined the Alpheus at a place called Rhætææ. (Arcad. 28.)

Thisoa. Thisoa once belonged to Orchomenus, but the inhabitants subsequently removed to Megalopolis. (Arcad. 28. Steph. Byz. v. Θείσοα.)

Teuthis. Teuthis was a small town in the same region of Arcadia, and appears from traditions collected by Pausanias to have been of great antiquity. He observed there the temples of Minerva, Venus, and Diana. This place was probably situated near *Dimitzana*, in the vicinity of which, sir W. Gell informs us, there is a *Palaio Castro* ^e.

Paræbasium. South of Gortys, and on the road to Megalopolis, might be seen a monument called Paræbasium, erected to the memory of those Arcadians who fell in the battle fought with Cleomenes after that monarch's violation of the truce which had been agreed upon. This spot was contiguous to a plain sixty stadia in length. The ruins of the ancient town of Brenthe stood probably near the present *Karitena* ^f.

^d Itiner. of the Morea, p. 105; Dodwell, Class. Tour, t. II. p. 382.

^e Itiner. of the Morea, p. 89.

^f Sir W. Gell says, " there are few if any vestiges of remote antiquity at *Karitena*; but if any ancient town existed there, it was probably

(Pausan. Arcad. 28. Steph. Byz. v. Βρένθη.) Its walls were washed by the river Brentheates, which fell into the Alpheus about five stadia from thence. (Pausan. Arcad. loc. cit.)

Megalopolis, the most recent of all the Arcadian cities, and also the most extensive, was situated in a wide and fertile plain watered by the Helissus, which flowed from the central parts of Arcadia, and nearly divided the town into two equal parts. Pausanias informs us, that the Arcadians, having by the advice of Epaminondas, resolved on laying the foundations of a city, which was to be the capital of the nation; they deputed ten commissioners, selected from the principal states, to make the necessary arrangements for conducting the new colony. Pausanias has given us the names of the individuals who were appointed to this office, as well as those of the forty towns whose inhabitants voluntarily quitted their ancient abodes in order to settle in the new city. (Arcad. 27. Diod. Sic. XV. 496.) This event took place in the 102d Olympiad, or 370—1. B. C.

The territory assigned to Megalopolis was extensive, since it reached as far as the little states of Orchomenus and Caphyæ on the north-east, while to the south and south-west it adjoined Laconia and Messenia. (Arcad. 25.) Diodorus affirms that the city contained about 15,000 men capable of bearing arms, according to which calculation we may compute the whole population at 65,000. (Diod. Sic. XVIII. 665.) The Megalopolitans experienced no

“Brenthea, which must have
“been very near the spot. It
“is scarcely possible so fine a
“situation should not have
“been selected for a city in
“ancient times.” (Itiner. of
the Morea, p. 89.)

molestation from the Lacedæmonians as long as Thebes was powerful enough to protect them; but on the decline of that city, and when also it became engaged in the Sacred war against the Phocians, they were assailed by the Spartans, who endeavoured to obtain possession of their town: these attacks were however easily repulsed by the aid of the Argives and Messenians. (Pausan. Arcad. 37. Diod. Sic. XVI. 530.) To the Athenians the Megalopolitans were likewise indebted for their protection against the attempts of Sparta, as well as their assistance in settling some dissensions in their republic, which had led to the secession of several townships that originally contributed to the foundation of the city. (Demosth. Orat. pro Megalop. p. 202. Diod. Sic. XV. 507.) In order to strengthen themselves still further against the Lacedæmonians, they formed an alliance with Philip, son of Amyntas, who conciliated the favour of the Arcadians not only towards himself, but towards all his successors. (Pausan. Arcad. 27. Polyb. II. 48, 2.) On the death of Alexander, Megalopolis had to defend itself against the army of Polysperchon, who was engaged in war with Cassander. This general vigorously assaulted the city; but, owing to the bravery of the inhabitants headed by Damis, who had served under Alexander, his attacks were constantly repulsed. (Diod. Sic. XVIII. 665.)

Subsequently we find Megalopolis governed by tyrants, the first of whom was Aristodemus of Phigalea, whose excellent character obtained for him the surname of *Χρηστός*. Under his reign the Spartans again invaded Megalopolis, but were defeated after an obstinate conflict, Acrotatus, the son of

Cleomenes, who commanded their army, being among the slain. (Pausan. Arcad. 27.) Some time after the death of Aristodemus the sovereignty was again usurped by Lydiades, a man of ignoble birth, but of worthy character, since he voluntarily abdicated his authority for the benefit of his countrymen, in order that he might unite them with the Achæan confederacy. (Arcad. 27. Polyb. II. 44, 5.) At this time Megalopolis was assailed for the third time by the Spartans; who, having defeated the inhabitants, laid siege to the town, of which they would have made themselves masters, but for a violent wind which overthrew and demolished their engines. (Arcad. 27.) Not long, however, after this failure, Cleomenes the son of Leonidas, in violation of the existing treaty, surprised the Megalopolitans by night, and, putting to the sword all who offered any resistance, destroyed the city. Philopœmen, with a considerable part of the population, escaped into Messenia. (Polyb. II. 55, 8. Pausan. Arcad. 27.) Megalopolis was restored by the Achæans after the battle of Sclasia; but it never again rose to its former flourishing condition. The virtues and talents of its great general Philopœmen added materially to its celebrity and influence in the Achæan councils, and after his death its fame was upheld by the abilities of Lycortas and Polybius, who trod in the steps of their gifted countryman, and were worthy of sharing in the lustre which he had reflected on his native city. (Pausan. Arcad. 49. et 30. Polyb. II. 40, 2. X. 24. 5. XXIV. 9, 2. Plut. Vit. Philopœm.)

In the time of Polybius, Megalopolis was fifty stadia in circumference, but its population was only equal to half that of Sparta, and when Strabo wrote

it was so reduced, that a comic poet was justified in saying,

Ἐρημία μεγάλη ἐστὶν ἡ Μεγαλόπολις.

(Strab. VIII. p. 388.) Pausanias informs us, that it was divided into two parts by the river Helisson. On the right or northern bank was situated the forum, which contained the temple of Jupiter Lycæus. In front of the temenus of this edifice was placed a brasen statue of Apollo twelve feet in height.

Beyond was a portico named after Philip, the son of Amyntas, and contiguous to it a ruined temple of Mercury. Another portico contained statues of Diana Ephesia and Pan Scolitas, so called from a hill of that name within the city. Behind these stood a temple of Fortune. The portico Myropolis was built with the spoils taken from the Spartans in the battle gained by Aristodemus, tyrant of Megalopolis. At the back of the temple of Jupiter Lycæus stood a column supporting the statue of Polybius, son of Lycortas. To the left of this was the council-hall. Another portico belonging to the forum was named Aristandrus, from the individual at whose expense it was constructed. Next to this, on the east, was a temple adorned with columns dedicated to Jupiter Servator. It contained a statue of the god seated on his throne, with the city of Megalopolis on his right, and Diana Sospita on his left. These were all of Pentelic marble, and sculptured by Cephisodotus and Xenophon of Athens. To the west of the portico Aristandrus was placed a temple of the great goddesses, i. e. Ceres and Proserpine; and in the area facing this edifice stood colossal statues of those divinities, and effigies of Diana, Æsculapius, and Hygeia. There

were also various figures of maidens bearing baskets of flowers, Pan playing on the pipe and Apollo on the lyre, the Hours and several nymphs assisting at the birth of Jupiter. Within the same peribolus were chapels of Jupiter Philius and Venus; the former contained a remarkable statue of Polycletus. Behind these was a sacred grove, from which all men were excluded. The gymnasium was situated to the west of the forum. Above the portico of Philip rose two hills, once crowned with the temples of Minerva Polias and Juno Telea; a fountain named Bathylus had its source at the foot of the latter, and joined the Helisson.

The most conspicuous building in the southern side of the city was the theatre, which Pausanias states to have been the largest in Greece. Within it flowed a never-failing spring. Not far from thence the foundations of the council-hall were discernible; here the national assembly called the *Μύρτοι* held its meetings. It was named Thersilium from the founder. Contiguous to this was a house formerly built by the citizens of Megalopolis for Alexander the Great. In the same quarter might be seen the vestiges of a temple sacred to the Muses, Apollo, and Mercury, and another dedicated to Venus. Within the stadium, which was contiguous to the theatre, stood the ruins of a temple of Bacchus destroyed by lightning, and another of Hercules and Mercury. The temples of Diana Agrotera and Æsculapius were erected on a hill situated in the eastern part of this division of the city; below these were placed several Hermal statues of Minerva, Apollo, Mercury, Hercules, and Ilithya; and lower

still another temple of Æsculapius. (Pausan. Arcad. 30. et seq.)

The village of *Sinano* has been built on the site and amidst the ruins of Megalopolis. Mr. Dodwell informs us, "that part of the theatre still remains, " but the seats are covered with earth, and over-
" grown with bushes. Part of the walls of the pro-
" scenium are also seen facing the Helissus, which
" flows a few yards to the east. The remains of the
" temples are dubious; masses of walls and scattered
" blocks of columns indicate their situations. The
" soil is much raised, and probably conceals several
" remains of the ancient city^s."

Helisson fl. The Helisson is a small but rapid river, which rises in the eastern part of Arcadia, and after traversing Megalopolis falls into the Alpheus a little below the city. Before its junction with this river
Aminius fl. it received on its right bank a brook called Aminius,
Thocnia. which flowed near the ancient town of Thocnia, said to have been founded by Thocnus, son of Lycaon: Pausanias only saw its ruins. (Arcad. 29. Steph. Byz. v. Θώκνεια.) On crossing the Alpheus the same
Basilis. writer points out the vestiges of Basilis, which dated its foundation from the time of Cypselus, one of the early kings of Arcadia. The temple of Ceres Eleusinia was still visible among the ruins of the town. (Arcad. 29.) Dodwell places Basilis near the village of *Kuparissia*, on a round rocky hill, where some

^s Class. Tour, t. II. p. 375; mon, autonomous, and federal. Itiner. of the Morea, p. 96; In the former the epigraph is Pouqueville, Voyage de la MEF. in the latter ΜΕΓΑΛΟΠΟ- Grece, t. V. p. 494. The me- ΑΙΤΩΝ ΑΧΑΙΩΝ. (Sestini, p. dals of Megalopolis are com- 52.)

foundations composed of large blocks, and other vestiges seem to indicate the site of an ancient city ^b. About ten stadia from thence, and near the Alpheus, was a spot called Bathos, where the mysteries of the ^{Bathos.} great goddesses were celebrated. Fire was seen to issue from the ground close to a neighbouring fountain named Olympias, where, according to the Arca- ^{Olympias fons.} dian traditions, a contest took place between the giants and the gods. Dodwell remarks, that near the chain of Lycæon is a village called *Maura* and a torrent-bed named *Bathu-rheuma*, in the vicinity of which he was informed that flames were sometimes seen to burst from the ground ⁱ. (Arcad. 28.) More to the north were the ruins of Trapezus, the ^{Trapezus.} inhabitants of which, in consequence of having refused to join in the colonization of Megalopolis, were forced to quit Peloponnesus, and retire to the city of Trapezus on the Euxine, where they were received as a kindred people. (Arcad. 27, 28.) Amiantus, one of the suitors of Agariste, daughter of Cleisthenes of Sicyon, was a native of Trapezus. (Herod. VI. 127. Apollod. III. 3, 1. Steph. Byz. v. Τραπεζοῦς.)

More to the south, but still on the left bank of the Alpheus, and twenty-two stadia from Megalopolis, stood Macareæ, (Pausan. Arcad. 36. Steph. ^{Macareæ.} Byz. v. Μακαρέαι,) and seven stadia further were to be seen the ruins of Daseæ. (Pausan. loc. cit. Steph. ^{Daseæ.} Byz. v. Δασέαι.) The same number of stadia sepa-

^b Class. Tour, t. II. p. 379. There is a silver coin of this Arcadian town in the British Museum, supposed to be unique. It is described by

Taylor Combe in the Archæol. vol. XVIII. Dodwell, loc. cit. Sestini, p. 51.

ⁱ Class. Tour, t. II. p. 380.

Acacesium.
Acacesius
collis.

rated this last place from the hill and town of Acacesium, whence Mercury was said to have derived the name of Acacesius. (Pausan. Arcad. loc. cit. Steph. Byz. v. Ἀκακήσιον.) The temple of Despœna, or the "mistress," whom the Arcadians, as Pausanias informs us, worshipped with peculiar reverence, was four stadia from thence. It was an edifice of considerable size, and adorned with porticoes and numerous statues by Damophon of Messene.

Lycosura.

Contiguous to it was another building called Megaron, where the mystic rites of Despœna were celebrated. This goddess was supposed to be the daughter of Ceres and Neptune. In the sacred grove were placed various altars, and above it were temples consecrated to Pan, Venus, Apollo, and Minerva. (Arcad. 37.) Beyond were to be seen the vestiges of Lycosura, which Pausanias regarded as the most ancient city in the world; it still contained some few inhabitants when he made the tour of Arcadia. (Arcad. 38. Steph. Byz. v. Λυκόσυρα.) Dodwell is inclined to identify its position with that of *Agios Giorgios*, near the village of *Stala*, where there are walls and other remains which manifest

Lycæus
mons.

signs of the remotest antiquity^k. Mount Lycæus, on the slope of which Lycosura was situated, derived its chief celebrity from the worship of Jupiter, who, as the Arcadians contended, was born on its summit. Here an altar had been erected to the god, and sacrifices were performed in the open air. The temenus was inaccessible to living creatures, since if any entered within its precincts they died within the space of a year. It was also said that in this hallowed spot no shadows were projected from

^k Class. Tour, t. II p. 395.

the bodies of animals. Pausanias affirms that nearly the whole of Peloponnesus might be seen from this elevated point. (Arcad. 28. Strab. VIII. p. 388. Plato de Rep. VIII. p. 228.)

Τὰ δὲ Παρῥασίῳ στρατῶ
Θαυμαστὸς ἐὼν φάνη
Ζηνὸς ἀμφὶ πανάγυριν Λυκαίου·

PIND. OLYMP. IX. 143.

....."Οσα τε
'Αρχάσ' ἀνάσσων, μαρτυρή-
σει Λυκαίου βωμὸς ἀναξ—

OLYMP. XIII. 152.

Mount Lycæus was also sacred to Pan; whose temple was surrounded by a thick grove. Contiguous to this were the stadium and hippodrome, in which the Lycæan games were performed. (Pausan. loc. cit.)

Ὡ Πάν Πάν, εἴτ' ἐσσὶ κατ' ὄρεα μακρὰ Λυκαίῳ,
Εἴτε τύγ' ἀμφιπολεῖς μέγα Μαῖναλον—

THEOCR. IDYL. I. 123.

Ipse nemus linquens patrium, saltusque Lycæi,
Pan ovium custos, tua si tibi Mænala curæ,
Adsis O Tegeæ favens—

GEORG. I. 16.

Parrhasio dictum Panos de more Lycæi.

ÆN. VIII. 344.

The temple of Apollo Parrhasius was on the eastern side of the mountain. Mr. Dodwell, who gives an animated description of the view he beheld from mount Lycæus, states that the modern name is *Tetrégi*. The remains of the altar of Jupiter are yet visible on the summit¹.

¹ Class. Tour, t. II. p. 392.

Thisoa.

Thisoa was a small district situated to the north of the Lycæan chain, from which descended several torrents named Mylaon, Nus, Achelous, Celadus, and Naphilus, which all joined the Alpheus. (Arcad. 38.)

Mylaon,
Nus,
Achelous,
Celadus,
Naphilus
fluvii.
Nomii
montes.

The Nomian mountains, so called from the temple of Pan Nomius, rose to the right of Lycosura, and were probably connected with Lycæus. The name of Melpæa was attached to the spot where the god first invented the pipe. (Arcad. 38.) Dodwell says, "the pastures of these mountains retain much of their ancient celebrity; and numerous goats and sheep are seen on the hills where Pan fed his flocks^m."

Phigalea.

Platanist-
us fl.

Phigalea was situated to the west of Lycosura, and beyond the river Platanistus, on the brow of a lofty and precipitous rock which overhung the bed of the Neda; hence the epithet of *κραναή*, applied to it by the poet Rhianus. (ap. Steph. Byz. v. *Φιγαλέα*.) It had been founded by Phigalus, son of Lycaon, or, as others affirmed, by Phialus, son of Bucolion, whence it was called Phialea. (Schweigh. Polyb. IV. 3, 5. Steph. Byz. v. *Φιγαλέα*.) This city was destroyed in the 30th Olympiad by the Lacedæmonians, who were then engaged in a war with the Arcadians. Not long after, however, the inhabitants, who had been allowed to retire unmolested, returned to their town, which they restored to its former state. (Arcad. 39.) Some centuries later Phigalea fell into the hands of the Ætolians, who from thence made frequent irruptions into the Messenian territory, and otherwise annoyed that people. (Polyb. IV. 3, 5, 6,

^m Class. Tour, t. II. p. 396.

10.) The Ætolians however were compelled to evacuate the fortress by Philip of Macedon, who garrisoned it with his own forces. (IV. 79, 5. seq.)

A curious account of the Phigalean repasts is extracted by Athenæus, from the work of Harmodius of Lepreum, who wrote on the customs and institutions of the place. (IV. 31.) According to the same author the Phigaleans had the character of being drunkards. (X. 59.) In the time of Pausanias the city was still in a flourishing state, and contained a forum and several public edifices; the temple of Bacchus Acratophorus stood near the gymnasium, that of Diana Sospita was placed on the ascent leading up to the town: *Paulizza* now occupies the site of the ancient Phigaleia. Sir W. Gell informs us that the entire and extensive circuit of the walls may still be observed; they were defended by numerous towers, some of which are circular, situated on rocky hills and tremendous precipices. The village of *Paulizza* contains some columns, and other fragments of temples ⁿ.

The Neda flowed below the town, and was joined, not far from thence, by the little river Lymax, near ^{Lymax fl.} the source of which were some warm springs. The Neda was next to the Meander the most tortuous stream known to Pausanias; it had its rise in mount Cerausius, which belonged to the Lycæan range. ^{Cerausius mons.} (Arcad. 14.) Another mountain, named Cotylius, ^{Cotylius mons.} was situated to the left of Phigalea, and about forty stadia from that town. The temple of Apollo Epicurius stood on a spot called Bassæ; it was the ^{Bassæ.}

ⁿ Itiner. of the Morea, p. 79. There are some coins belonging to Phigalea with the legend ΦΙΓΑΛΕΩΝ and ΦΙΑΛΕΩΝ. ΑΧΑΙΩΝ. Sestini, p. 52.

most beautiful edifice of the kind in all Peloponnesus, with the exception of that at Tegea, both on account of the materials and the elegance of its proportions: the architect was Ictinus, who built also the Parthenon at Athens. (Arcad. 41.) A great part of this temple is yet standing; it was 125 feet in length, about forty-eight in breadth, and decorated with forty-eight columns of the Doric order, of which thirty-six are still in their places. The sculptures of the frieze, representing the battle with the Amazons and that of the Lapithæ and Centaurs, were discovered in 1812, and have been deposited in the British Museum. The site occupied by the ruins of this interesting edifice is now known by the name of the Columns ^p.

Elaius vel
Elæus
mons.

Mount Elaius, according to Pausanias, was thirty stadia from Phigalea, and is probably the same ridge which Rhianus called Elæus. (ap. Pausan. Messen. 1.)

Πάρ τε τρηχὺν Ἐλαιὸν, ὑπὲρ δρυμόν τε Λύκοιο.

It contained a cave sacred to Ceres Melæna, which was held in the greatest reverence. Pausanias affirms that his chief motive for visiting Phigalea was to see this cavern, and to sacrifice to the goddess. (Arcad. 42.)

On his return to Megalopolis, and on his way from that city towards Messenia, he points out the site called Maniæ, where Orestes was said to have been seized with madness. Traditions referring to the same prince were attached to three other spots, of which Pausanias speaks in succession; these were named Dactylisema, Ace, and Hieron. From thence

^p Itiner. of the Morea, p. 83; Dodwell, Class. Tour, t. II. p. 386.

the road followed the course of the Alpheus for the space of fifteen stadia, until the junction of that river with the Gatheates, which took its rise near the village of Gatheæ, about forty stadia from the Al-^{Gatheates fl.} Gatheæ. pheus. (Pausan. Arcad. 34. Steph. Byz. v. Γαθέαι.) Gatheæ itself was situated in the district Cromi-^{Cromni.} tes; so called from the town of Cromi, or Cromni, mentioned by Xenophon as a place of some strength, having been fruitlessly besieged by the Spartans in their wars with the Arcadians. (Hell. VII. 4, 21. seq. Athen. X. 452. Steph. Byz. v. Κρώμνα.) Cromni, of which scarcely any vestiges remained when Pausanias wrote, is thought by sir W. Gell to correspond with *Crano*, 2 h. 47 m. from *Sinano*, or *Megalopolis* ⁹. Nymphas, a place well wooded and wa-^{Nymphas.} tered, stood about twenty stadia further. The same distance brought the traveller to the Messenian frontier, marked by the usual sign of a Mercury placed on a pillar. The Carnion was a small stream which^{Carnion fl.} had its source in the district of Ægys in Laconia near the temple of Apollo Cereates. (Arcad. 34.) Pliny seems to speak of a town of this name, but the reading is dubious. (IV. 6.) Callimachus, however, mentions the Carnion as a river of Arcadia.

Πολλὰ δὲ Καρνίανος ἄνω, διεροῦ περ' ἐόντος

Ἰλυσὺς ἐβάλοντο κινάπετα— HYMN. IN JOV. 24.

The road leading from Megalopolis to Carnasium of Messenia followed the Alpheus till it received the waters of the Mallus and Syrus; thence keeping^{Mallus fl.} on the right bank of the former of these small^{Syrus fl.} streams for the space of thirty stadia, it afterwards

⁹ Itiner. of the Morea, p. 99.

crossed it, and passing through some hilly country reached a spot called Phædria. The Hermæum, which marked the boundary of the Messenian and Megalopolitan territories, was fifteen stadia from thence. (Arcad. 35.)

In proceeding from Megalopolis to Sparta the road lay along the banks of the Alpheus for thirty stadia; this stream being then joined by the Thius, the traveller had that river on his left for forty stadia to Phalæsiæ, the last town on the Megalopolitan territory, and distant only twenty stadia from the Hermæum, which was placed on the Laconian frontier towards Belmina. (Arcad. 35.) Pausanias elsewhere mentions in this direction some small towns which belonged apparently to the district of Ægys in Laconia, but afterwards contributed to the colonization of Megalopolis; these were Scirtonium, Malæa, Cromi, of which we have already spoken, Blemina, and Leuctrum. (Arcad. 27. Cf. Steph. Byz. v. Σκιρτώνιον. Leuctrum is perhaps *Leontari*, near which sir W. Gell remarked the site of a small ancient city^r.

Pausanias then proceeds to describe the country between Megalopolis and Methydrium, which was situated to the north-east of the former city. Scias, distant thirteen stadia from Megalopolis, was remarkable for an ancient temple of Diana Sciatis; allusion is probably made to this place in Lycophron: (v. 561.)

Οὐδ' ὁ Σκιαστῆς Ὀρχιεύς Τελοφύσιος.

(Cf. Steph. Byz. v. Σκιάς.) At a distance of ten

^r Itiner. of the Morea, p. 138.

stadia from thence were to be seen the vestiges of Charisia^a; (cf. Arcad. 27. Steph. Byz. v. *Χαρισία*;) Charisia. and ten stadia further on, those of Tricoloni, of which Tricoloni. the only building that remained entire was a temple of Neptune placed on a hill, and surrounded by a grove. (Cf. Arcad. 27. Steph. Byz. v. *Τρικόλωνι*.)

Zœtia was fifteen stadia from Tricoloni, and on Zœtia. the left of the road; though deserted, it still contained two temples sacred to Ceres and Diana. (Cf. Arcad. 27. Steph. Byz. v. *Ζοίτειον*.) Parorea, also Parorea. in ruins, was ten stadia from thence. (Steph. Byz. v. *Παρώρεια*.) The vestiges of Thyraeum were distant Thyraeum. about fifteen stadia from Parorea, and the remains of Hypsus were discernible not very far off, on a Hypsus mountain rising from the plain. (Steph. Byz. vv. ^{urbs et} *Θυραῖον* et *Ἵψοῦς*.) The whole of this district was mountainous, and abounded with wild animals. (Arcad. 35.) We also learn from another passage in Pausanias, that these towns, together with those of Ptolemaia and Cnauson, belonged to the Eutresians, Ptolemaia. who were themselves dependent on the republic of Cnauson. Mantinea before the foundation of Megalopolis. (Arcad. 27.) Eutresium is spoken of by Xenophon as Eutresium. an Arcadian town. (Hell. VI. 1, 19. Cf. Steph. Byz. v. *Εὐτρησις*.)

Beyond Tricoloni was the fountain Cruni, and thirty stadia in advance the tomb of Callisto, above which stood the temple of Diana Calliste: twenty-five stadia from thence the traveller reached a spot called Anemoessa, and mount Phalanthus, on which Anemoessa. were to be seen the ruins of a town of the same Phalan- name. Beyond was the plain of Polus, and also thus urbs et mons. Poli cam-

^a The coins of this Arcadian town are not uncommon. The epigraph is XAP in a monogram. Sestini, p. 51.

Schœnus. the town of Schœnus, which was said to derive its name from Schœneus, the father of Atalanta. (Steph. Byz. v. Σχοινεύς.)

Methydrium. Methydrium, founded by Orchomenus, and distant 170 stadia from Megalopolis, obtained its name from

Malætas fl. being placed on a lofty hill between the rivers Ma-

Mylaon fl. lætas and Mylaon. This town originally belonged to Orchomenus; but after the foundation of Megalopolis, was included within the territory of that city.

(Arcad. 12. 27.) Thucydides reports that the Argives were encamped near Methydrium during the war they waged against Sparta after the treaty of Amphipolis. (V. 58. Plin. IV. 6. Steph. Byz. v. Μεθυδριον.) The temple of Neptunus Hippius was on the banks of the Mylaon; and the cave of Rhea was shewn in mount Thaumasia above the Malætas.

Thaumasia mons.

The site of Methydrium, according to sir W. Gell, is now called *Palatia*, where the foundations and other ruins of the town may be observed between two rivers. *Palatia* is fifty-three minutes from the large village of *Betena*[†].

Nymphasia fons.

The fountain Nymphasia was thirty stadia from Methydrium, and the same distance from the boundary common to the cities of Megalopolis, Orchomenus, and Caphyæ. (Arcad. 36.)

Tripolis.

Pausanias mentions a small district named Tripolis from its consisting of three townships called Calliæ, Dipœna, and Nonacris, all annexed to Megalopolis. (Arcad. 27.) The Nonacris here mentioned is evidently distinct from that already noticed. Calliæ and Dipœna were yet extant as villages when

**Calliæ.
Dipœna.
Nonacris.**

[†] Itiner. of the Morea, p. 126. Pouqueville calls this site *Palæo Pyrgo*, t. V. p. 481.

Pausanias made the tour of Arcadia. (Cf. Steph. Byz. vv. *Καλλίαί, Τρίπολις*.)

The road which led from Megalopolis to mount Mænalus and the Mænalian district, pursuing the course of the river Helisson, passed by the temple of the "good god," the tomb of Aristodemus, tyrant of Megalopolis, and the temple of Minerva Machanitis. At Helos, which was distant five stadia from the city, stood a temple and grove of Ceres. Proceeding thence thirty stadia eastward the traveller reached Paliscius, where, leaving the torrent Elaphus on his left, after a further progress of twenty stadia he came to the ruins of Peræthia and the temple of Pan. The Mænalian plains and mount Mænalus were fifteen stadia from the latter town. This mountain, one of the most celebrated in Arcadia, was sacred to Pan, and considered to be the favourite haunt of that rural deity.

ὦ Πάν Πάν, εἴτ' ἐσσι κατ' ὄρεα μακρὰ Λυκαίῳ,
Εἴτε τύγ' ἀμφιπολεῖς μέγα Μαιναλον.

THEOCR. IDYLL. I. 123.

Pan ovium custos, tua si tibi Mænala curæ,
Adsis o Tegeæ favens. GEORG. I. 17.

Incipe Mænalios mecum, mea tibia, versus.
Mænalus argutumque nemus pinosque loquentes
Semper habet; semper pastorum ille audit amores,
Panaque, qui primus calamos non passus inertes.
ECLOG. VIII. 21.

Pinifer illum etiam sola sub rupe jacentem
Mænalus, et gelidi fleverunt saxa Lycæi.
ECLOG. X. 14.

Mænala transieram latebris horrenda ferarum,
Et cum Cylleno gelidi pineta Lycæi.
OVID. METAM. I. 216.

- The modern name of this mountain is *Roino*. Dodwell says its height is considerable, and that it is characterized by the glens and valleys which intersect it, and are watered with numerous rivulets^u. It is connected on the east with mount Parthenius, and to the north with the hills of Orchomenus and Stymphalus. The plains which lie at its foot on the western side contained several small towns, the possession of which was disputed by the Tegeatæ and Mantineans. In the Peloponnesian war they were under the protection of Lacedæmon, (Thuc. V. 64. 77.) but afterwards several among them became annexed to Megalopolis. Pausanias enumerates ten which concurred in the foundation of that city. (Arcad. 27.) He also mentions a town named Mænalus, the ruins of which were still visible in his day; and likewise the remains of a temple of Minerva, a stadium and hippodrome. (Arcad. 36.) He further noticed the vestiges of Lycoa, belonging to the Cynuræans, which was situated at the foot of mount Mænalus, and possessed a temple of Diana Lycoatis. (Arcad. 27. 36.) From Polybius we learn that this town was not far from the junction of the Alpheus and Lusius. (XVI. 17, 5. 7. Steph. Byz. v. Λύκοα.)
- Mænalia regio.** Sumatia, likewise in ruins and deserted, was placed on the southern slope of the Mænalian range. (Arcad. 36. et 27. Steph. Byz. v. Σουμάτια.)
- Mænalus urbs.** Lycæa, the territory of which was traversed by the Helisson, (Arcad. 30.) stood apparently nearer Megalopolis, and was united to that city after its foundation. (Arcad. 27.^x Steph. Byz. v. Λυκαία.)
- Lycoa.** Dipæa was contiguous to Lycæa, but further up the
- Lusius fl.**
- Sumatia.**
- Lycæa.**
- Dipæa.**

^u Class. Tour, t. II. p. 418.

^x It is evident that we should substitute in the passage referred to Λυκαία for Ἀλυκαία.

Helisson. (Arcad. 30.) Herodotus speaks of a victory gained near this place by the Spartans over the Arcadians. (IX. 35. Pausan. Arcad. 45.) It belonged likewise to Megalopolis. (Arcad. 27. Lacon. 11. Steph. Byz. v. *Διπαία*.)

Helisson, situated near the source of the river of ^{Helisson.} that name, was another Mænalian town, subsequently included in the Megalopolitan territory. (Arcad. 27. 30.) It was taken by the Lacedæmonians in one of their wars with the Arcadians. (Diod. Sic. XVI. 530.)

On the road from Megalopolis to Tegea, Pausanias points out a site he calls Ladocea, (Arcad. 44.) ^{Ladocea sive Laodicea.} and which answers doubtless to the Laodicea, or Laodicium, of Thucydides, who informs us that an engagement took place there between the Manti-neans and Tegeatæ in the Peloponnesian war. (IV. 134.) The historian adds, that it was situated in the district Oresthis, referring apparently to a town of Mænalìa, which he elsewhere calls Orestheium, ^{Orestheium et Oresthasium.} (V. 64.) but Pausanias Oresthasium. (Arcad. 3. 27. 39.) Its ruins, according to the latter writer, were to be seen to the right of the road leading from Megalopolis to Tegea. (Arcad. 44. Cf. Steph. Byz. v. *Ὀρεστία*.) Allusion is also made to it by Euripides :

..... σὲ δ' αὖ χρεῶν,
'Ὀρέστα, γαίης τῆς δὲ ὑπερβαλόνθ' ὄρους,
Παβράσιον οἰκεῖν δάπεδον ἐνιαυτοῦ κύκλον.
Κεκλήσεται δὲ σῆς φυγῆς ἐπώνυμον
'Αῶσιν, 'Αρκάσιν τ' 'Ὀρέσθειον καλεῖν.

OREST. 1643.

Σὲ δ' 'Αρκάδων χρεὶ πόλιν ἐπ' 'Αλφειοῦ ῥοαῖς
Οἰκεῖν Λυκαίου πλησίον σηκώματος·
'Επώνυμος δὲ σοῦ πόλις κεκλήσεται.

ELECTR. 1273.

It would seem from Thucydides and Herodotus to have been on the road from Sparta to Tegea. (V. 64. IX. 11.)

Hæmoniaë. Beyond Ladocea was situated Hæmoniaë, founded by Hæmon, son of Lycaon, (Steph. Byz. v. Αἰμονία;) then Aphrodisium and Athenæum, where was a temple of Minerva. This place, as we learn from Polybius, was taken and fortified by Cleomenes, (II. 47, 5.) but restored by Antigonos Doson to the Megalopolitans. (II. 54, 3.) Some years after, it was besieged and destroyed by Lycurgus, tyrant of Sparta. (IV. 60, 3. 81, 11.)

Asea. About twenty stadia from thence were to be seen the ruins of Asea and its citadel, which once belonged to the Mænalians, but was afterwards assigned to Megalopolis^γ. (Xen. Hell. VI. 5. 11. Steph. Byz. v. Ἀσεία.)

According to sir W. Gell, the walls of this city are visible on the summit of a peninsular rock, not far from the khan of *Francobrissi*^z. At the distance of five stadia from Asea, and near the road, was the source of the Alpheus, which mingled with that of the Eurotas. The united streams continued their course for the space of twenty stadia, when they disappeared in a chasm. The Alpheus was seen to rise again at a place called Pegæ, or “the sources,” in the territory of Megalopolis, and the Eurotas in that of Belmina in Laconia. (Arcad. 44. 54. Strab. VIII. 343. Polyb. XVI. 17.)

Τῆς μὲν πρὸς Ζεφύροιο Τριφυλίδος ἤθεα γαίης,
Ἐνθ' ἑρατεινότητος ποταμῶν Ἀλφειὸς ὀδεύει

^γ In Arcad. 27. for Ἀλέα we should read Ἀσεία. There are some coins of Asea with the

inscription ΑΣΕΑΤΩΝ ΑΧΑΙΩΝ. Sestini, p. 51.

^z Itiner. of the Morea, p. 137.

Σχιζόμενος προχοῇσι Μεσηνίου Εὐρώταο·
 Οἷτ' ἄμφω Ἀσέηθεν ἀναβλύζουσι ῥέεθρα,
 Ἀλλ' ὁ μὲν Ἠλείων, ὁ δ' Ἀμυκλαίων χθόνα τέμνει.

DIONYS. PERIEG. 409.

Sir W. Gell states that the Alpheus rises near the khan of *Francobryssso*, and, after falling again into a lake close to the village of *Anemoduri*, makes its last appearance in the plain of *Sinano*^a. The boundaries of Megalopolis and Tegea were fixed at a spot called Choma, near mount Boreum, on the summit of which stood a temple dedicated, as it was reported by Ulysses, to Minerva and Neptune.

Pallantium was situated in a plain somewhat to the left of the Choma. The Romans affirmed it was from this town that Evander led into Italy the colony which settled on the banks of the Tiber. (Arcad. 43. Dion. Hal. Antiq. Rom. I. 32. Æn. VIII. 54. Plin. IV. 6. Steph. Byz. v. Παλλάντιον.) Pallantium was subsequently united to Megalopolis, and became nearly deserted; but in the reign of Antoninus it was again restored to independence, and received other privileges from that emperor, in consideration of the ancient connection which was supposed to exist between its inhabitants and the Romans. Pausanias mentions the temples of Evander and Pallas, Proserpine and Ceres, and that of the pure gods on the citadel. (Arcad. 45. Cf. Diod. Sic. XV. 488. Xen. Hell. VI. 5, 9.) The vestiges of this town are discernible near the village of *Thana*, on the right of the road leading from *Tripolitza* to *Leondari*^b. The Parrhasii were another Arcadian

^a Itiner. of the Morea, p. 139.

^b Ibid. p. 136. Pouqueville, t. V. p. 489. The coins of Pal-

lantium belong to the time of the Achæan league, the inscription being ΠΑΛΛΑΝΤΕΩΝ ΑΧΑΙΩΝ. Sestini, p. 52.

people, apparently on the Laconian frontier; but the extent and position of their territory is not precisely determined. Thucydides says their district was under the subjection of Mantinea, and near Sciritis of Laconia. (V. 33. Cf. Steph. Byz. v. Παρρασία. Xen. Hell. VII. 1, 19.) But Pausanias seems rather to assign to the Parrhasi a more western situation; for he names as their towns, Lycosura, Thocnia, Trapezus, Acaesium, Macaria, and Dasea, all which were to the west and north-west of Megalopolis.

Prosea.
Acontium.

Prosea and Acontium are unknown. (Arcad. 27. Steph. Byz. v. Ἀκόντιον.)

Cypsela.

Cypsela, as we learn from Thucydides, was a town or place in the Parrhasian district, fortified by the Mantineans during the Peloponnesian war, but which the Lacedæmonians afterwards compelled them to evacuate. (V. 33.) It is said to have been founded by Cypselus, one of the early Arcadian kings. (Nicias, Arcad. ap. Wasse ad Thuc. loc. cit.)

Manthuri-
cuscampus.

Between Pallantium and Tegea, Pausanias notices the plain called Manthuricus, which was about fifty stadia from the latter city, and derived its name

Manthu-
rea.
Cresius col-
lis.
Leuconius
fons.
Tegea.

from the village of Manthurea, belonging to Tegea, (Arcad. 45.) the Cresian hill to the right of the road, and the fount Leuconius. (Arcad. 44.)

Tegea, next to Mantinea, was the most ancient and important city of Arcadia, having been founded at a remote period, according to the legends of the country, by Tegeus the son of Lycaon. At this early period the republic consisted of several small townships, enumerated by Pausanias, which were probably all united by Aleus, an Arcadian chief, who was thus regarded as the real founder of the city. (Arcad. 45. Strab. VIII. p. 337.) The Tegeatæ were

early distinguished for their bravery among the Peloponnesian states; they could boast that their king Echemus had engaged and slain in single combat Hyllus, chief of the Heraclidæ, (Herod. IX. 26. Pausan. Arcad. 4. 45.) and also of many victories obtained over the warlike Spartans. (Herod. I. 65. Pausan. Lacon. 3.) It was not till the latter had, in compliance with the injunctions of an oracle, gained possession of the bones of Orestes, and conveyed them from the Arcadian territory, that they were enabled to vanquish their antagonists, and compel them to acknowledge their supremacy. (I. 65.) In the battle of Plataea, the Tegeatæ furnished 3000 soldiers, and disputed the post of honour with the Athenians; to whom it was however adjudged by the Lacedæmonians. (Herod. IX. 26. 61. 70.) Herodotus mentions two actions in which the Tegeatæ were subsequently engaged with the Spartans, in their own territory, and at Dipæa. (IX. 35. Pausan. Arcad. 45.) In the Peloponnesian war they appear to have steadfastly adhered to the interests of that people, and though pressed by the Corinthians and Mantineans to join the league which had been formed by them after the treaty of Amphipolis, they refused to abandon their alliance with Sparta. Thucydides on this occasion speaks of Tegea as one of the most considerable towns of Peloponnesus. (V. 32. 64.) After the battle of Leuctra, however, the Tegeatæ united with the rest of the Arcadians in forming a league independent of Sparta, which involved them in hostilities with that power. (Xen. Hell. VI. 5, 16. seq.) Tegea, having subsequently entered into the Achæan confederacy, was taken by Cleomenes, from whom it was recaptured by Anti-

Minervæ
Aleæ tem-
plum.

gonus Doson. (Polyb. II. 46, 2. 54. seq.) It successfully resisted, some years after, the attack of Lycurgus, tyrant of Sparta, (V. 17, 1.) but yielded to Machanidas; after his defeat and death it was however reconquered by Philopœmen. (XI. 18, 7. XVI. 36.) Tegea was the only town of Arcadia which in Strabo's time preserved some degree of consequence and prosperity, (VIII. p. 388.) and if we may judge from the description of Pausanias, it still continued to flourish more than a century later. He speaks of its temple of Minerva Alea as the largest and most magnificent building of the kind in all Peloponnesus. It was erected on the site of a more ancient temple, which had been totally consumed by fire in the 96th Olympiad. The interior was decorated with Doric pillars, surmounted by others of the Corinthian order, while the outside was embellished with Ionic columns. The celebrated statuary Scopas furnished the designs for the whole. On the front pediment he had represented the hunt of the Calydonian boar. In the posterior was sculptured the battle of Telephus and Achilles in the plain of the Caïcus. The statue which stood in the former temple had been removed to Rome by Augustus, (Arcad. 46.) but another had been substituted, taken from the village of Manthurea. Those of Æsculapius and Hygeia were by Scopas. Among other curiosities preserved in the temple were the skin of the Calydonian boar, and the fetters that bound the Spartan captives taken on the occasion mentioned by Herodotus, I. 66. Arcad. 47.

Near the temple was the stadium, in which games were celebrated in honour of Minerva. (Arcad. 47. Pind. Nem. X. 87.)

The forum was rectangular, and contained the temple of Venus, with a marble statue; also the effigies of several ancient Tegean lawgivers; a statue of Mars, surnamed Gynæcothœnas, in commemoration of a victory obtained over the Spartans chiefly through the valour of the female inhabitants; a temple of Ilithyia, an altar of Terra, and the statue of Polybius.

The temples of Minerva Poliatis and Diana Hegemone were in another part of the town; that of Mercury Æpytus without the walls. (Arcad. 47.) Polybius speaks of a citadel at Tegea, which was perhaps situated on the hill called Phylactris by Pausanias. (Arcad. 48. Polyb. V. 17, 1.) The statue of Apollo Agyieus had been erected by the four Tegean tribes, Clareotis, Hippothoitis, Apolloneatis, and Atheneatis. Pausanias enumerates, besides the temples of Ceres and Proserpine, those of Venus Paphia and Apollo, with a gilt statue by Chirisophus of Crete; also the altar of Jupiter Clarius, and the monument of Echemus.

The vestiges of Tegea are to be seen on the site now called *Piali*, about an hour east of *Tripolizza*, but they consist only of scattered fragments, and broken tiles and stones, which cover the fields. Dodwell states that he observed some remnants of the different orders of which the temple of Minerva Alea was composed; but he must be incorrect in stating that the Ionic surmounted the Corinthian^c, since Pausanias distinctly states that the Ionic columns were outside of the building, whereas the others decorated its interior^d. Other ruins are to be seen on

^c Class. Tour, t. II. p. 419.
Itiner. of the Morea, p. 140.

^d The words are ὁ μὲν δὲ πρῶτός
ἐστὶν αὐτῷ κόσμος τῶν κιόνων Δω-

the site of *Palaio Episkopi*, some hundred yards from the village of *Piali*, where there is a large church apparently built with the fragments of an ancient temple of the Doric order. The Alpheus, which served to separate the territory of Tegea from Laconia, had its first rise near the little town of Phylace, dependent on that city; soon after which it was joined near a spot called Symbola by a larger stream, when it disappeared under ground, but rose again near Asea. (Arcad. 54.) In proceeding from Tegea to Thyrea in Cynuria, the traveller passed by the tomb of Orestes, from whence his remains were secretly conveyed, as Herodotus relates, to Sparta, Gareates fl. (I. 68.) and after crossing the river Gareates, so named from the town or village of Gareia, dependent on Tegea, (Arcad. 45. 54.) reached the temple of Pan, situated ten stadia from the river.

The road from Tegea to Argos was very practicable for carriages, and much frequented. We know from an epigram of Simonides that the former city was supplied with fish from the Argolic coast:

Πρόσθε μὲν ἄμφ' ὤμοισιν ἔχων τραχεῖαν ἄσιλλαν,
'Ιχθύς ἐξ Ἀργους εἰς Τεγέαν ἔφερον.

SIMONID. FRAG. AP. ARIST. RHET. I. 7.

On this route Pausanias remarked a temple of Æsculapius, and another of the Pythian Apollo, in ruins. Beyond was an oak forest, in which stood a temple of Ceres belonging to the Corytheans, a demus of Tegea. (Arcad. 45. 54.) Contiguous to this edifice

ριος, ὃ δὲ ἐπὶ τούτῳ Κορίνθιος ἐστή-
κασι δὲ καὶ ἐκτὸς τοῦ ναοῦ κίονες
ἐργασίας τῆς Ἰωναν. The last
editor of Pausanias understands
ὃ δὲ ἐπὶ τούτῳ Κορίνθιος to mean
nothing more than next to this,
viz. the Doric, comes the Co-
rinthian. (Adnot. ad lib. VIII.

c. 45. t. III. p. 340.) The coins
of Tegea are not common, some
are autonomous, with the epi-
graph ΤΕΓΕΑ and ΤΕΓΕΑΤΑΝ;
those which belong to the time
of the Achæan league have the
inscription ΤΕΓΕΑΤΩΝ. ΑΧΑΙΩΝ.
Sestini, p. 52.

was a temple of the Mystic Bacchus. Somewhat beyond the road ascended mount Parthenius, passing by the temenus of Telephus, and the temple of Pan, erected on the spot where he was said to have appeared to the courier Phidippides. (Herod. VI. 106.) The eastern side of the mountain belonged to Argolis. (Arcad. 54.)

In addition to the places already mentioned as dependant on Tegea, we must add Potachidæ, or Botachidæ, (Arcad. 45. Steph. Byz. v. *Βωταχίδαι*.) <sup>Potachidæ
vel Bota-
chidæ.</sup> Echeutheis, (Arcad. 45.) and Œus, a small town al- <sup>Echeu-
theis.
Œus.</sup> luded to by Æschylus in his play of the Mysians, which leads us to connect this spot with the temenus of Telephus above noticed. (Steph. Byz. v. *Οἶος*.)

The following towns are assigned by Stephanus to Arcadia in general: Allante, (v. *Ἀλλάντη*.)—Derea, (v. *Δέρεια*.)—Diope, (Pherecyd. ap. Steph. Byz. v. *Διόπη*.)—Eugea, (Theopomp. ap. eund. v. *Εὐγεια*.)—Ephyre, (v. *Ἐφυρα*.)—Cynosura, a mountain, (v. *Κυνόσουρα*.)—Lyle, (v. *Λύλη*.)—Nede, (v. *Νέδη*.)—Œchalia, (v. *Οἰχαλία*.)—Pylæ, (v. *Πύλαι*.)—Phoriea, (Ephor. ap. eund. v. *Φορίεια*.)—Metope was a river of Arcadia, mentioned by Callimachus, Hymn. in Jov.

Thucydides notices Bucolion as a place situated ^{Bucolion.} not far from Orestheium. (IV. 134. Cf. Plin. IV. 6.) Pausanias also mentions an Arcadian chief of this name. (Arcad. 5.)

Pindar speaks of an Arcadian town named Phæ- ^{Phæsana.} sana, and near the Alpheus:

... ὅς ἀνδρῶν Ἀρκάδων ἀνασσε Φαι-
σάνα, λάχῃ τ' Ἀλφειὸν οἰκεῖν. OLYMP. VI. 55.

On which passage the Scholiast observes that many writers acknowledged a town of this name in Arcadia, while others affirmed that it belonged to Elis.

SECTION XXII.

CRETE AND THE CYCLADES.

History of Crete—Extent and principal geographical features of the island—Maritime topography—Interior—Cyclades and other islands.

CRETE, from its superior size and celebrity, naturally ranks foremost in our description of the Grecian isles. Its name is variously accounted for by different authors, of whom the generality however derive it from Cres, a son of Jupiter and the nymph Idæa. (Steph. Byz. v. Κρήτη. Eustath. ad Dionys. Perieg.) It is also designated among the poets and mythological writers by the several appellations of Aëria, Doliche, Idæa, and Telchinia. (Diod. Sic. III. Plin. IV. 12. Steph. Byz. v. Ἀερία.) According to Herodotus this great island remained in the possession of various barbarous nations till the time of Minos son of Europa, who, having expelled his brother Sarpedon, became the sole sovereign of the country. These early inhabitants are generally supposed to be the Eteocretes of Homer, who clearly distinguishes them from the Grecian colonists subsequently settled there :

Κρήτη τις γαῖ' ἐστὶ, μέσῳ ἐνὶ οἴνοπι πόντῳ,
Καλὴ καὶ πίειρα, περίρρυτος· ἐν δ' ἄνθρωποι
Πολλοὶ, ἀπειρέσιοι, καὶ ἐννήκοντα πόλεις.
Ἄλλη δ' ἄλλων γλῶσσαι μεμιγμένη· ἐν μὲν Ἀχαιοὶ,
Ἐν δ' Ἑτεόκρητες μεγάλητορες, ἐν δὲ Κύδωνες,
Δωριεὲς τε τριχάϊκες, δῖοι τε Πελασγοί. OD. T. 172.

Strabo observes that the Eteocretes were considered as indigenous, and adds, that Staphylus, an ancient writer on the subject of Crete, placed them in the southern side of the island. (X. p. 475.) Other authors, who concur in this statement of the geographer, would lead us to establish a connection between this primitive Cretan race and the Curetes, Dactyli, Telchines, and other ancient tribes, so often alluded to with reference to the mystic rites of Crete, Samothrace, and Phrygia. (Strab. X. p. 466. Diod. Sic. V. Scymn. Ch.)

Minos, according to the concurrent testimony of antiquity, first gave laws to the Cretans, and, having conquered the pirates who infested the Ægean sea, established a powerful navy. (Herod. I. 171. III. 122. Thuc. I. 4. seq. Ephor. ap. Strab. X. 476. Aristot. Polit. II. 12. Nicol. Damasc. ap. Stob. Serm. XLII.) But it has been suggested that we ought to acknowledge two Cretan sovereigns so called, of whom the more ancient would be the legislator described by Homer as son of Jupiter, and king of Gnossus ;

Τοῖσι δ' ἐνὶ Κνωσσὸς μεγάλη πόλις· ἔνθα τε Μίνως
'Εννέωρος βασίλευε Διὸς μεγάλου ὀαριστῆς^a.

Od. T. 178.

Ὅφρα ἴδῃς, οἷος Ζητὸς γόνος ἐνθάδ' ἰκάνω,
'Ὅς πρῶτος Μίνωα τέκε Κρήτη ἐπίουρον·
Μίνως δ' αὖ τέκεθ' υἱὸν ἀμύμονα Δευκαλίωνα.

IL. N. 449.

while the second, according to Diodorus, was the

^a The poet calls him *ἐννέωρος*, because he was said to retire every nine years into a cave, where he conferred with Jupiter, and received laws for his

people. (Ephor. ap. Strab. X. p. 476. Plat. de Leg. I. t. II. 625. A. B. Serran. Apollon. Lex. et Etym. M. v. 'Εννέωρος.)

son of Lycastus, and grandson of the first Minos. (IV. 183.) To this latter we should perhaps attribute the empire of the sea, the conquest of the Cyclades, and the war with Megara and Athens.

It must however be observed, that Homer himself speaks only of one Minos, who was grandfather of Idomeneus. Herodotus also, as well as Thucydides and Strabo, ascribe all the historical facts above mentioned to the same individual; so that we are evidently left in uncertainty on this point of ancient history^b. In the Trojan expedition, Idomeneus, sovereign of Crete, led its forces to the war in eighty vessels, a number little inferior to those commanded by Agamemnon himself:

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
Οἱ Κνωσσὸν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν,

* * * * *

Ἄλλοι θ' οἱ Κρήτην ἐκατόμπολιν ἀμφεμένοντο.
Τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευε,
Μηριόνης τ' ἀτάλαντος Ἐνυαλίῳ ἀνδρεϊφόντῃ·
Τοῖσι δ' αἶμ' ὀγδώκοντα μέλαιναί νῆες ἔποντο.

IL. B. 645.

And in the Odyssey we learn that, after the capture and destruction of Troy, the Cretan prince returned in safety to his dominions with his surviving followers:

Πάντας δ' Ἰδομενεὺς Κρήτην εἰσέγαγ' ἐταίρους,
Οἱ φύγον ἐκ πολέμου, πόντος δέ οἱ οὔτιν' ἀπηύρα.

OD. Γ. 191.

According to the traditions which Virgil has fol-

^b See Meurs, l. II. c. 3. Bannier, Dist. des deux Minos, Acad. des Inscr. et B. Lett. vol. III. Hist. p. 50. Heyn.

Comment. sup. Castor. Epoch. Nov. Comm. Soc. Reg. Gotting. t. I. p. 78.

lowed, Idomeneus was afterwards driven from his throne by faction, and compelled to sail to Iapygia, where he founded the town of Salentum :

Fama volat, pulsum regnis cessisse paternis
Idomenea ducem, desertaque littora Cretæ :
Hoste vacare domos, sedesque adstare relictas.

ÆN. III. 121.

Hic et Narycii posuerunt mœnia Locri,
Et Sallentinus obsedit milite campos
Lycius Idomeneus.

ÆN. III. 399.

At this period the island appears to have been inhabited by a mixed population of Greeks and Barbarians. Homer enumerates the former under the names of Achæi, Dorians, surnamed Trichaïces^c, and Pelasgi. The latter, who were the most ancient, are said to have come from Thessaly, under the conduct of Teutamus, posterior to the great Pelasgic migration into Italy. (Andron. ap. Steph. Byz. v. Δάριον. Diod. Sic. IV. 183.) The Dorians are reported to have established themselves in Crete, under the command of Althamenes of Argos, after the death of Codrus, and the foundation of Megara. (Strab. X. p. 481. Eustath. Il. B. loc. cit.)

After the Trojan war, and the expulsion of Idomeneus, the principal cities of Crete formed themselves into several republics, for the most part independent, while others were connected by federal

^c The word *Τριχᾶϊκες*, which occurs only in Homer, and a fragment of Hesiod, (ap. Etym. M. in v.) is explained by Strabo to refer to the Dorian helmets with triple crests; but, according to Andron, a writer quoted by the geographer and Steph.

Byz., (v. Δάριον,) the word applied to all the three Grecian tribes named by the poet, implying that they were three Achæan people who all came from Thessaly. Strabo, however, does not approve of this interpretation. (X. p. 476.)

ties. These, though not exempted from the dissensions which so universally distracted the Greek republics, maintained for a long time a considerable degree of prosperity, owing to the good system of laws and education which had been so early instituted throughout the island by the decrees of Minos. The Cretan code was supposed by many of the best informed writers of antiquity to have furnished Lycurgus with the model of his most salutary regulations. It was founded, according to Ephorus, as cited by Strabo, X. p. 480, on the just basis of liberty and an equality of rights; and its great aim was to promote social harmony and peace, by enforcing temperance and frugality. On this principle the Cretan youths were divided into classes called *Agelæ*, and all met at the *Andreia*, or public meals. Like the Spartans, they were early trained to the use of arms, and inured to sustain the extremities of heat and cold, and undergo the severest exercise; they were also compelled to learn their letters, and certain pieces of music.

The chief magistrates, called *Cosmi*, were ten in number, and elected annually. The *Gerontes* constituted the council of the nation, and were selected from those who were thought worthy of holding the office of *Cosmus*. There was also an equestrian order, who were bound to keep horses at their own expense. (Cf. *Aristot. Polit. II. 7. Polyb. VI. 46.*) But though the Cretan laws resembled the Spartan institutions in so many important points, there were some striking features which distinguished the legislative enactments of the two countries. One of these was, that the *Lacedæmonians* were subject to a strict agrarian law, whereas the *Cretans* were

under no restraint as to the accumulation of monied or landed property: another, that the Cretan republics were for the most part democratical, whereas the Spartan was decidedly aristocratical. (VI. 46.)

Herodotus informs us that the Cretans were deterred by the unfavourable response of the Pythian oracle from contributing forces to the Grecian armament assembled to resist the Persians. (VII. 169.)

In the Peloponnesian war incidental mention is made of some Cretan cities as allied with Athens or Sparta; but the island does not appear to have espoused collectively the cause of either of the belligerent parties. (Thuc. II. 85.) The Cretan soldiers were held in great estimation as light troops and archers, and readily offered their services for hire to such states, whether Greek or Barbarian, as needed them. (Thuc. VII. 57. Xen. Anab. III. 3, 6. Polyb. IV. 8, 11. V. 14, 1.) In the time of Polybius they had much degenerated from their ancient character; for he charges them repeatedly with the grossest immorality and the most hateful vices. (IV. 47, 4. 53, 5. VI. 46, 2.) We know also with what severity they are reprov'd by St. Paul, in the words of one of their own poets, (Ep. Tit. i. 12.)

Κρήτες αἰὲν ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.

The Romans did not interfere with the affairs of Crete before the war with Antiochus, when Q. Fabius Labeo crossed over into the island from Asia Minor under pretence of claiming certain Roman captives who were detained there. (Liv. XXXVII. 60.)

Several years after, the island was invaded by a Roman army, commanded by M. Antonius, under the pretence that the Cretans had secretly favoured

the cause of Mithridates; but Florus more candidly avowed that the desire of conquest was the real motive which led to this attack. (III. 7. Epit. Liv. XCVII.) The enterprise, however, having failed, the subjugation of the island was not effected till some years later by Metellus, who, from his success, obtained the surname of Creticus. (Liv. Epit. XCIX. Appian. Excerpt. de Reb. Cret. Flor. III. 7.) It then became annexed to the Roman empire, and formed, together with Cyrenaica, one of its numerous provinces, being governed by the same proconsul. (Dio Cass. LIII. 12. Strab. XVII. p. 1198.)

Crete forms an irregular parallelogram, of which the western side faces Sicily, while the eastern looks towards Egypt; on the north it is washed by the Mare Creticum, and on the south by the Libyan sea, which intervenes between the island and the opposite coast of Cyrene. The whole circumference of Crete was estimated by Artemidorus at 4100 stadia; but Sosicrate, who wrote a very accurate description of it, did not compute the periphery at less than 5000 stadia; Hieronymus also, in reckoning the length alone at 2000 stadia, must have exceeded the number given by Artemidorus. (Strab. X. p. 474.) According to Pliny, the extent of Crete from east to west is about 270 miles, and it is nearly 539 in circuit. In breadth it nowhere exceeds 50 miles. Strabo observes that the interior is very mountainous and woody, and intersected with fertile valleys. Mount Ida, which surpasses all other summits in elevation, rises in the centre of the island; its base occupies a circumference of nearly 600 stadia. To the west it is connected with another chain called Leuci, or the white mountains; and to the east its

prolongation forms the ridge anciently known by the name of Dictæ. (Strab. X. p. 475. 478.) The island contains no lakes, and the rivers are mostly mountain torrents, which are dry during the summer season.

It has been remarked by several ancient writers, that Homer in one passage ascribes to Crete 100 cities,

Ἄλλοι θ', οἱ Κρήτην ἑκατόμπολιν ἀμφεμένοντο.

IL. B. 649.

and in another only 90 ; (Odys. T. 174.) a variation which has been accounted for on the supposition that ten of the Cretan cities were founded posterior to the siege of Troy ; but notwithstanding this explanation, which Strabo adopts from Ephorus, it seems rather improbable that the poet should have paid less attention to historical accuracy in the Iliad than in the Odyssey, where it was not so much required^d. Others affirmed, that during the siege of Troy the ten deficient cities had been destroyed by the enemies of Idomeneus. (Strab. X. p. 479 seq.)

Creta Jovis magni medio jacet insula ponto;
Mons Idæus ubi, et gentis cunabula nostræ.
Centum urbes habitant magnas, uberrima regna.

ÆN. III. 104.

Aut ille centum nobilem Cretam urbibus,
Ventis iturus non suis;
Exercitatus aut petit Syrtes Noto:
Aut fertur incerto mari. HORAT. EPOD. IX. 29.

Cape Criumetopon, from whence we shall com-
mence the maritime tour of the island, forms its

Criumetopon prom.

^d There are many circumstances which go to prove that the last books of the Odyssey are not the work of Homer, or at least have suffered much interpolation.

south-western extremity, and is distant, as Pliny reports, 125 miles from Phycus, a promontory of Cyrenaica, (IV. 11.) or, according to Strabo, two days and two nights sail, (X. p. 475. Dion. Perieg. 148.) The modern name is *C. Crio*. Pliny places around this headland three islets named Musagoræ, (IV. 12.)

Musagoræ
insulæ.

Bienon
portus.

The maritime Periplus, published by Iriarte, (cod. CXXI. p. 485.) lays down the haven of Bienon 12 stadia to the north of Criumetopon: this answers probably to the inlet above the isle called *Elaphonisia*. Ptolemy places in the same direction the little town of Inachorium, and the harbour Rhamnus. (Cf. Plin. IV. 11.) The former corresponds with the ruins observable near *Port St. Nicholas*; the latter is now *Porto Stomio*. Beyond, the same geographer notices Chersonnesus, which agrees with *Cape St. Mark*. (p. 91.)

Inachorium.
Rhamnus
portus.

Phalasarna.

Phalasarna was a town and port of some consequence in this part of the island, belonging to the city of Polyrrenia, situated about 60 stadia inland. (Strab. X. p. 479. Scyl. Periplus. p. 18. Dicæarch. Stat. Gr. Cret. v. 10.) Pliny observes that this was the nearest Cretan harbour to the Peloponnesus, (IV. 12.) From Polybius we collect that at one time Phalasarna was in the occupation of Cydonia, another important city of Crete. (XXIII. 3, 8. Steph. Byz. v. Φαλάσαρνα^c.) The ruins of this town are to be seen a little to the north of the monastery of *Hagios Kirghiani*. The Greek Periplus of Iriarte points out on this part of the coast the islands Myle and Iusagura, (Cf. Plin. IV. 12.) now *Sordi* or *Petalidi* and *Pundico*.

^c Some very rare coins with the legend ΦΑΑ. are ascribed to Phalasarna by numismatic writers. Sestini, p. 54.

Cape Cimar^{us}, which Strabo describes as the north-western headland of Crete, is now *Cape Carabusa*. (Strab. X. p. 474.) We should remark, however, that all other geographers give it the name of Corycus, (Plin. IV. 12. Ptol. Geogr. p. 91. Steph. Byz. v. *Κόρυκος*.) Strabo himself elsewhere states that Corycus was the point whence the distances to the several ports of Peloponnesus were measured. (XVII. p. 838.) The island of *Carabusa*, which lies off this promontory, is the Coryca of Pliny; cape Tretus of the Periplus is the headland next to that of *Buso*. The chain of mountains to which these capes belong is the Corycus of Pliny, (IV. 12.) Beyond, the coast recedes, and forms a deep bay called Martilus in the Periplus, within which was situated the town and haven of Cisamus, dependent on Aptera, a city of some importance. (Strab. X. p. 479. Hierocl. Synecd. p. 650.) This harbour retains the name of *Kisamo*. Cape *Spada*, which closes the bay of *Kisamo* to the east, answers to the Psacum promontorium of Ptolemy, and forms the termination of a chain called Tityrus by Strabo. On its summit was placed a celebrated temple of the nymph Britomartis or Dictynna. (X. p. 479. Diod. Sic. V. c. 76. Callim. H. in Dian. 195. Mela II. 7.) Herodotus states that this temple appertained to Cydonia, having been erected by the Samians, when they occupied that city, (III. 59.) The site now bears the name of *Magny*.

Cydonia, one of the most ancient and important cities of the island, (Strab. X. p. 476.) was probably founded by the Cydones of Homer, (Od. Γ. 292. T. 176.) whom Strabo considered as indigenious. (X. p. 475.) But Herodotus ascribes its origin to a party

of Samians, who, having been exiled by Polycrates, settled in Crete when they had expelled the Zacynthians. Six years afterwards the Samians were conquered in a naval engagement by the Æginetæ and Cretans, and reduced to captivity: the town then probably reverted to its ancient possessors the Cydonians. (Herod. III. 59.) In the Peloponnesian war we find it engaged in hostilities with the Gortynians, who were assisted by an Athenian squadron. (Thuc. II. 85.) At a later period it formed an alliance with the Gnosians. (Polyb. IV. 55, 4. Cf. XXIII. 15, 4.) Diodorus reports that Phalæcus the Phocian general, after the termination of the Sacred war, attacked Cydonia, and was killed, with most of his troops, during the siege. (XVI. 542. Cf. Liv. XXXVII. 60. Flor. III. 7. Val. Max. VII. 6. Plin. IV. 12. Steph. Byz. v. Κυδανία.) The ruins of this ancient city are to be seen on the site of *Ierami*. A small island named *S. Theodoro*, which lies a little to the east of it, is the Cœte of the Maritime Itinerary. Pliny notices also on this coast the islands Leuce and Budroæ. (IV. 12.)

Cœte insula.
Leuce insula.
Budroæ insulæ.

Ciamon prom.
Minoa.

Drepanum prom.

Amphimalla.

Cape *Meleca*, somewhat north-east of *Canea*, is perhaps the Ciamon promontorium of Ptolemy. Minoa, (Strab. X. p. 475.) answers probably to some ancient vestiges near the fortress of *Suda*, and in the gulf of the same name; Pliny calls it Minoum. (IV. 12. Steph. Byz. v. Μινώα.) Cape Drepanum, placed by Ptolemy to the east of Minoa, retains the name of *Drepano*. Amphimalla, which, according to Strabo, (X. p. 475. Ptol. p. 91.) was in the narrowest part of the island, stood no doubt in the bay of *Armiro*^f, and not far from the fort of

^f Tournefort, Voyage, t. I. p. 13.

the same name. That bay is the Amphimallius ^{Amphi-}sinus of Ptolemy, p. 91. ^{mallius si-}
^{nus.}

Rithymna, a sea-port town belonging to the city ^{Rithymna.} of Eleuthernæ, is now *Retimo*. (Plin. IV. 12. Ptol. p. 91. Steph. Byz. v. *Ῥιθυμνία*.)

Ῥεθυμνιάτης κέπος ὤς, ἐνέξατο— LYCOPHR. 76.

Beyond is cape *Sassoso*, which corresponds apparently to the Dium promontorium of Ptolemy, and ^{Dium promont.} we should perhaps place in its vicinity a town called Pantomatrium by Pliny, but Amphimatrium by the ^{Pantomatrium.} Periplus. (Cf. Steph. Byz. v. *Παντομάτριον*; in Scylax, Pan. Peripl. p. 18.)

Cytæum, south-west of cape Dium, is thought to ^{Cytæum.} answer to a *Palæo Castro* situated not far from *Candia* ^{s.} (Ptol. p. 91.)

Apollonia, according to Ptolemy, was situated a ^{Apollonia.} little to the east of Cytæum. (p. 91.) Polybius has recorded the treacherous conduct of the Cydoniataë to the inhabitants of this town, who were their friends and allies. (XXVII. 16. Plin. IV. 12.) Further on is the Matium of Pliny, and off the ^{Matium.} coast the little island of Dia, now *Standia*. ^{Dia insula.} *Car-tero*, a sea-port at the mouth of a small river of the same name, must be identified with Heracleum, ^{Hera-}which Strabo calls the haven of Gnosus. (X. p. ^{cleum.} 476. Plin. IV. 12.)

Gnosus, the royal city of Crete, was first called ^{Gnosus,} Cæratus, as we learn from Strabo, which name ^{prius Cæ-} attached also to the small river which flowed beneath ^{ratus.} Cæratus ^{s.} its walls; (X. p. 476.)

Χαῖρε δὲ Καίρατος ποταμὸς μέγα, χαῖρε δὲ Τηθύς.

CALLIM. HYMN. DIAN. 44.

Hesychius reports that this town bore likewise the appellation of Tritta: (v. *Τρίττα*.) but it is to Minos

^s Mannert. Geogr. t. VIII. p. 697.

that it was really indebted for its early importance and splendor. That monarch is said to have divided the island into three portions, in each of which he founded a large city; and fixing his residence at Gnosso, it became the capital of his kingdom. (Diod. Sic. Exc. 353.)

Τοῖσι δ' ἐνὶ Κνωσσὸς μεγάλη πόλις· ἔνθα τε Μίνως
'Εννέωρος βασίλευε Διὸς μεγάλου βασιστῆς— OD. T. 178.

Κρητῶν δ' Ἴδομενεὺς δουρικλυτὸς ἡγεμόνευσεν,
Οἱ Κνωσσόν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν. IL. B. 645.

It was here that Dædalus cultivated his art,

'Εν δὲ χορὸν ποίκιλλε περικλυτὸς Ἀμφιγύης,
Τῷ ἵκελον, εἶόν ποτ' ἐνὶ Κνωσσῷ εὐρεῖη
Δαίδαλος ἥσκησεν καλλιπλοκάμῳ Ἀριάδνῃ. IL. Σ. 590.

and planned the celebrated labyrinth that contained the Minotaur, but of which no traces remained in the time of Diodorus. (I. 39.) Gnosso long preserved its rank among the chief cities of Crete, and by its alliance with Gortyna obtained the dominion of nearly the whole island. Polybius has left us in the fourth book of his History an account of the civil wars which distracted the island at this period, and in which the Gnossoians took an active part. (IV. 53, 4. seq. Diod. Sic. XVI. 540.) Strabo, who had family connections at Gnosso, enters at some length into the account of their fortunes; he also informs us that in his time it was a Roman colony. (X. p. 477. Liv. XXXVII. 60. Plin. IV. 12. Ptol. p. 91.) It was fifty stadia in circuit. (Strab. loc. cit.)

Jupiter omnipotens! utinam ne tempore primo
Gnosia Cecropiæ tetigissent litora puppes;
Indomito nec dira ferens stipendia tauro
Perfidus in Cretam religâsset navita funem.

CATULL. LXIV. 171.

Ergo agite, et divóm ducunt qua jussa, sequamur ;
Placemus ventos, et Gnossia regna petamus.

ÆN. III. 115.

The vestiges of this city are discernible to the east of the town of *Candia*, which has communicated to the island its present name. The precise site of the ruins is called *Long Candia*. According to Mr. Cockerell, they are situated in a plain about two miles from the sea shore. In the vicinity are a vast number of catacombs^h. The little river Cæ-ratus is now *Cartero*. At the mouth of the *Aposelemi*, another small stream, which discharges itself in the sea somewhat to the east of the *Cartero*, are some ruins supposed to belong to Amnisus, which was in the time of Minos the haven of Gnosus. Amnisus portus.
(Strab. X. p. 476.)

Καὶ γὰρ τὸν Κρήτηνδε κατήγαγεν ἰς ἀνέμοιο,
'Ιέμενον Τροίηνδε, παραπλάγξασα Μαλειῶν
Στῆσε δ' ἐν 'Αμνισῶ, ὅθι τε σπέος Εἰλειθυΐης,
'Εν λιμέσιν χαλεποῖσι· μόλις δ' ὑπάλυσεν ἀέλλας.

OD. T. 188.

Apollonius Rhodius speaks of the river Amnisus, Amnisus fl.

'Ηὲ καὶ 'Αμνισοῖο λοεσσαμένη ποταμοῖο. III. 877.

Δὸς δέ μοι ἀμφιπόλους 'Αμνισίδας εἴκοσι νύμφας.

CALLIM. HYMN. DIAN. 15.

(Cf. Steph. Byz. v. 'Αμνισός.) Beyond is a spot named *Milato*, which recalls Miletus mentioned by Homer Miletus. among the Cretan cities in the catalogue,

Λύκτον, Μίλητόν τε, καὶ ἄργινόντα Λύκαστον.

IL. B. 647.

This town, which no longer existed in the time of

^h Travels in Walpole's Coll. The inscription is, ΓΝΟΣΙΟΝ—
t. II. p. 402 seq. The coins of ΚΝΩ — ΚΝΩΣΙ — ΚΝΩΣΙΩΝ.
Gnosus are not uncommon. Sestini, p. 53.

Strabo, was looked upon by some writers as the metropolis of the famous Ionian colony of the same name. (Ephor. ap. Strab. XII. et XIV. p. 573. 634. Schol. Apoll. Rhod. I. 186. Apollod. III. 1, 2, 3. Pausan. Ach. 2. Plin. IV. 12.)

Lycastus. The town of Lycastus also, noticed by Homer, was in the same vicinity. Strabo observes that it had entirely disappeared, having been conquered and destroyed by the Gnosians; (X. p. 479.) but Polybius states that the Lycastian district was afterwards wrested from them by the Gortynians, who gave it to the neighbouring town of Rhaucus. (XXIII. 15, 1.) The Zephyrium promontorium of Ptolemy answers probably to the modern cape *St. Juan*, and the harbour and peninsula of Chersonnesus, a little to the south east of it, to the haven of *Spina longa*, formed by a narrow neck of land called *Kolokyta*. Strabo reports that it was the haven of Lyctus, and contained a temple of Britomartys. (X. p. 479.) It is mentioned by Ptolemy and Hierocles, and appears to have had a bishop who sat in the second council of Nicæa¹.

Olus. Olus, which the Periplus places about sixty stadia from Chersonnesus, under the disguised name of Solus, answers doubtless to the ruins laid down in modern maps near the fort of *Mirabel*. (Cf. Pausan. Bæot. 40. Ptol. p. 91. Steph. Byz. v. Ὀλύς. **Camara.** Camara was situated, according to Ptolemy, to the east of Olus; and by the maritime itinerary it appears that it was fifteen stadia from thence. Steph. Byz., who quotes Xenion, a Cretan historian, says

¹ Wessel. ad Hierocl. Synecd. p. 651. There are some coins belonging to the Cretan Chersonnesus with the epigraph XEP. and XEPΣO. Sestini, p. 52.

it was once called Lato, (v. Καμάρα. Hierocl. p. 650.) Minoa, which next follows, must not be confounded ^{Minoa.} with the town of the same name already mentioned. It stood, as we learn from Strabo, in the narrowest part of the island, being only sixty stadia from the city of Hierapytna, on the southern coast. (X. p. 475. Ptol. p. 91.) It is now *Porto Triani* or *I-strona*. Etera, mentioned by the Periplus, was ^{Etera.} twenty-five stadia east of Camara, and twenty-five from the promontory of Cetia, still further on. The ^{Cetia promont.} former is perhaps *Leopetro*, the latter cape *Sitia*.

The islands now named *Yanidzares*, to the north-east of the gulf of *Sitia*, answer to the Dionysiades ^{Dionysia-} insulæ of the Periplus and Tabula Theodosiana. ^{des insulæ.} Diodorus also speaks of them as being situated in the Didymi sinus, which agree with the two bays of ^{Didymi} *Mirabel* and *Sitia*. (Diod. Sic. V. 75.) ^{sinus.}

Cape Sammonium, or Salmone, as we find it ^{Sammo-} written in the Acts of the Apostles, xxvii. 7. is the ^{nium vel} extreme point of the island to the east : ^{Salmone} ^{prom.}

Ἐκ δ' ὁρέων Σικελῶν Κρήτης ἀναπέπταται οἶδμα
Μακρὸν ἐπ' ἀντολίην Σαλμωνίδος ἄχρι καρήνου,
ἥν Κρήτης ἐνέπουσιν ἐώϊον ἔμμεναι ἄκρην.

DIONYS. PERIEG. 109.

Strabo says it faces the isle of Rhodes and Egypt; but his assertion that it is nearly in the same latitude with the promontory of Sunium is erroneous, (X. p. 474.) since, according to the best maps, cape *Salomone*, by which name it is now designated, is more than two degrees to the east of the Attic headland. Mannert has laboured to prove that cape *Sidero*, or *Sunio*, as it is sometimes called, is the Sammonium of the ancients; but his reasons are certainly not conclusive. The very fact indeed of the

Periplus allowing 120 stadia from the Dionysiades insulæ to the Sammonian promontory is decisive against him; as that distance agrees perfectly with *C. Salomone*, whereas *C. Sidero* is only fifty stadia at most from those islands^k. According to the Itinerary above mentioned there was a temple of Minerva on cape Sammonium. Pliny places on this part of the coast the isles of Phoce, Platiaë, Sirnides, Naulochus, Armendon, and Zephyre; (IV. 12.) which, form the cluster known to navigators by the name of *Grades*.

Itanus.

South of C. Sammonium, are the ruins of Itanus, to which the name of *Sitano* is still attached^l. It appears, from the mention incidentally made of this place by Herodotus in his account of the colonization of Cyrene, that the Thereans, by whom that city was founded, were indebted for their knowledge of the Libyan coast to Corobius, a purple trader of Itanus. (IV. 151. Cf. Ptol. p. 91. Steph. Byz. v. Ἰτανός^m.) The adjoining promontory, now cape *Yala*, also bore the name of Itanum. (Plin. IV. 12. Steph. Byz. loc. cit.) Pliny notices near this headland the isle of Onisia, (IV. 12.)

Itanum
prom.

Onisia in-
sula.
Ampelos
urbs et
prom.

Beyond is cape *Sacro*, the Ampelos of Ptolemy. Pliny assigns to Crete a town of that name; and there are in fact some ruins between the mouth of the river *Sacro* and the promontoryⁿ. (Plin. IV. 12. Ptol. p. 91.)

Erythræ-
um prom.

Cape *Langada* is probably the Erythræum promontorium which Ptolemy lays down south of Am-

^k Mannert, Geogr. t. VIII. p. 706.

^l Lapie's Map of Crete. Paris, 1825.

^m The coins of Itanus are

not rare: they are in silver, with the legend ITANION and ITANION. Sestini, p. 53.

ⁿ Lapie's Map.

pelos. (p. 91. Cf. Flor. III. 7.) A little to the east of this headland are some remains on the site called *Agioi Saranta*, or the forty saints, which may possibly correspond with the ancient Bienna or Biennos, ^{Biennos.} since we know from the Table and Maritime Itinerary that it was situated in this direction. In the former the name is incorrectly written Blenna. (Cf. Steph. Byz. v. *Βιέννος*. Hierocl. p. 649.)

Hierapytna, according to the Table, was twenty ^{Hierapytna.} miles from Bienna; and we are informed by Strabo that it stood in a narrow part of the island opposite to Minoa in the gulf of *Mirabello*. These indications lead us to fix the position of this city at *Girapietra*°, which preserves evident traces of the ancient name. Hierapytna was a town of great antiquity, having been founded by the Corybantes; it was successively called Cyrba, Pytna, Camirus, and Hierapytna. (Strab. X. p. 472. Steph. Byz. v. *Ἱεραπίτνα*.) From an interesting inscription preserved among the Oxford Marbles, it appears that the Hierapytnians were at one time allied with the neighbouring city of Priansus; which must not be confounded with Præsus, another Cretan town engaged in war with Hierapytna, and finally destroyed by the inhabitants of that city. (Marm. Oxon. Inscr. XXVII.^p Strab. X. p. 479. Plin. IV. 12. Ptol. p. 91.)

Pliny points out off Hierapytna the isle of Chryse, ^{Chryse insula.} now *Gaidronisi*. Inatus, according to Ptolemy, was ^{Inatus.} to the west of the last-mentioned town, but the

° The error into which Mannert has fallen with respect to cape Sammonium has led him into another on the subject of Hierapytna, which he places

in the bay of *Palæocastro*, north of cape *Salomone*.

^p See also Chishull, Antiq. Asiat. p. 129.

Table assigns to it an inland situation, thirty-two miles from thence. (Cf. Hierocl. p. 657.) Stephanus Byz. says there was also a river and mountain of the same name. (v. Εἴνατος. Callim. ap. Etym. M. v. Εἴνατία.)

Catarrhac-
tes fl.

Lebena.

Leon prom.

Caloi li-
menes.

Lasea vel
Thalassa.

The Catarrhactes of Ptolemy and Scylax is probably the river *Sudsuro*, which falls into the sea about twenty miles to the west of *Girapietra*. Beyond we find *Leben* or *Lebena*, a seaport formerly of some consequence as the haven of *Gortyna*: it is placed by Strabo about seventy stadia inland. (X. p. 478.) Theophrastus had made *Lebena* the scene of his treatise on Love. (Strab. loc. cit.) We learn also from Philostratus that it possessed a temple of *Æsculapius* of some celebrity. (Vit. Apollon. IX. 11. Pausan. Corinth. 26. Plin. IV. 12. Ptol. p. 91.) The ruins of this town are laid down in modern maps on the site of *Mitropoli*, a little to the east of cape *Lionda*, the *Leon* of Ptolemy. To the west of this promontory is the harbour of *Calolimene* or *Caloslimenias*, which recalls to mind the Καλοὶ λιμένες of St. Luke, who states in his account of the voyage of St. Paul, that after "passing cape Salmone they came into a place which is called The fair havens; nigh whereunto was the city of Lasea." (Acts xxvii. 8.) The ruins of this latter town are to be seen a little to the west of the *Calolimenes*. In the Tabular Itinerary the name is written *Lisia*, and in some MSS. of the New Testament it is *Thalassa*, a reading which is confirmed by the medals that numismatic writers assign to this Cretan town. (Cf. Steph. Byz. v. Θάλασσα⁹.)

⁹ Beza contended that the Latin Vulgate has it. In the true name was *Thalassa*, as the Alexandrine MSS. it is written

Beyond *cape Matala*, which next follows, is a *Metallum*. small place of the same name, corresponding with *Metallum*, mentioned by Strabo as the naval arsenal of Gortyna. (X. p. 479.) Phæstus, mentioned by Phæstus. Homer and several other ancient writers, was forty stadia from Melathron, but only twenty from the coast. It is said to have been founded by Minos. (Strab. X. p. 479.)

Λύκτον, Μίλητόν τε, καὶ ἀργινόνετα Λύκαστον,
Φαιστόν τε ὧς.

IL. B. 154.

Strabo informs us that it no longer existed in his time, having been destroyed by the Gortynians. He further observes that it was the birthplace of the poet Epimenides. (loc. cit. Scyl. p. 18. Polyb. IV. 55, 6. Steph. Byz. v. Φαιστός, Plin. IV. 12.) On this coast was the rock Lisse of Homer, who also Lisse petræ. mentions the river Iardanus:

Ἦχ' Ἰάρδανος ἔναιον, Ἰαρδάνου ἀμφὶ ῥέεθρα.
Ἔστι δὲ τις λισσὴ αἰπεῖά τε εἰς ἄλα πέτρη,
Ἐσχατιῇ Γόρτυνος, ἐν ἡεροσιδεῖ πόντῳ.
Ἐνθα Νότος μέγα κύμα ποτὶ σκαῖον ῥίον ὤθει
Ἐς Φαιστόν· μικρὸς δὲ λίθος μέγα κύμ' ἀποέργει.

ODYSS. Γ. 293.

(Cf. Strab. X. loc. cit. ^r) The ruins of Phæstus are marked in modern maps on the site of *Hodyitria*, a little above *Castel Priotissa*, at the mouth of the river *Messara*, the Lethæus of the ancient geographers ^s. In Ptolemy the name is corruptly written *Electra*. (p. 91.) The same writer places to the

Alassa. See on this point the dissertation of Ant. de Torres y Ribera. *Peripl. Cret. Venet.* 1805. p. 279; also Sestini, *Lett. Numism. t. III.* p. 46 seq.

^r Strabo appears to have read *Λισσῆς*, but the present MSS. *Λισσῇ*.

^s Lapie's Map of Crete

Psychium. west of this river the town of Psychium, which the Periplus calls Psychia. (Steph. Byz. v. *Ψυχιον*.) The Sulia prom. promontory of Sulia or Sulena in Ptolemy answers Massalia fl. to *C. S. Paul*; and the river Massalia, which he fixes to the west of Psychium, is now *Meglia*. Mannert[†] supposes this may be the Messapus of Scylax, (p. 18. Dicæarch. Cret.)

Phoenix
portus.

Beyond was the Phœnix portus, where the ship which conveyed St. Paul to Rome endeavoured to put in before it was overtaken by the tempest, and which St. Luke describes as a haven of Crete, lying toward the south-west and north-west; (Acts xxvii. 12.) Strabo says it belonged to the city of Lampe, and was situated nearly opposite to Amphipalia, on the northern coast of the island. (X. p. 475. Hierocl. Synecd. p. 650.) The site of this port probably corresponds with that of *Castel Franco* a little to the east of *Sphakia*, a haven of Crete well known

Clauda vel
Clandus in-
sula.

to modern geographers. The island of Clauda, to which St. Luke also alludes, (xxvii. 16.) is about twenty-five miles to the south-west of *Sphakia*. Hierocles (p. 651.) and Ptolemy call it Claudus. The bishop of Claude is mentioned in ecclesiastical notices, and the Periplus speaks of a town belonging to this island which now bears the appellation of *Gafda* or *Gozzo*. Beyond port Phœnix Ptolemy

Hermæum
prom.
Pœcila-
sium
Tarrha.

names cape Hermæum, the modern *Placo*, and the towns of Pœcilasium and Tarrha, at a distance of sixty stadia from each other: both are mentioned in the Maritime Itinerary, and Tarrha is further alluded to by Stephanus Byz. (v. *Τάρρα*) and the Scholiast to Apollonius Rhodius as the birth-place of Lucius Tarrhæus, a celebrated grammarian. The ruins of

[†] Geogr. t. VIII. p. 718.

Tarrha are discernible on the spot called *Temegna* in modern maps, and near the mouth of the river *Soggia*. Lissus, according to Ptolemy, near cape ^{Lissus.} Criumetophon, is now *Castel Selino*. It is probable that in Scylax we ought to substitute the name of this town for the corrupt word Melissa. (Peripl. p. 18.) Calamydes, noticed by the Periplus, answers ^{Calamydes.} apparently to *Colami*, near *Castel Selino*. From the latter place a road ascends by the bed of a small river towards the chain of mountains which line this coast for several miles. They are the Leuci ^{Leuci montes.} montes of Strabo; and the corresponding name of *Aspro vouna*, or the White Mountains, is still attached to them by the modern Greeks. Strabo writes that the highest summits are not inferior in elevation to Taygetus, and that the extent of the range is 300 stadia. (X. p. 475.)

. βαῖνε δὲ κούρη
Λευκὸν ἐπὶ, Κρηταῖον ὄρος, κεκομημένον ὕλη.

CALLIM. HYMN. DIAN. 40.

(Cf. Theophr. Hist. Pl. III. 11. IV. 1. Plin. XVI. 33. Ptol. p. 91.)^u At the foot of the chain on the southern side, and about twenty miles from *Castel Selino*, are the ruins of Cantanus, placed by the ^{Cantanus.} Table Itinerary on the road crossing from Lissus to Cisamos, over the White Mountains. Hierocles calls it Cantana, (p. 651.) and it is mentioned as a bishop's see in ecclesiastical records. The site retains the name of *Candano*.

Our maritime tour of the island being now completed, we must proceed to give some account of the cities and other places situated in the interior.

^u For an account of these mountains see Pococke's Travels, t. IV. p. 226; Tournefort, Voyage du Levant, I. p. 28.

Polyrrhe-
nia.

Polyrrhenia, a town of some note in the north-western extremity of the island, was about sixty stadia from Phalasarna, its arsenal and port. (Scyl. Peripl. p. 18. Strab. X. p. 479.) Strabo says the Polyrrhenian territory adjoined that of Cydonia; and though a small place at first, it received considerable accession of strength from colonies sent thither by the Achæans and Lacedæmonians. (X. loc. cit. Plin. IV. 12.) We are informed by Polybius that it was at first the ally of Gnosus, but afterwards joined the confederacy formed by the Lyctians against that city. (IV. 53, 6.) The same historian relates that the Polyrrhenians on one occasion sent five hundred auxiliaries to the Achæans. (IV. 55, 6. 62, 1. Cf. Steph. Byz. v. Πολύρρην.) They had, as it appears from Hesychius, a peculiar dialect. (v. Σέρτης. Cf. Plin. IV. 12. Ptol. p. 91.) The site of this ancient town corresponds with that of a *palæo castro*, a little above *Priniaco*, on the eastern slope of mount *Grabusa*, which seems to be the Cadistus of Pliny. (IV. 12.)^v

Cadistus
mons.

Aptera.

Aptera was another Cretan city to the east of Polyrrhenia, and eighty stadia from Cydonia. (Strab. X. p. 479.) Its name was supposed to be derived from a contest waged by the Sirens and Muses in its vicinity, when the former being vanquished in the trial of musical excellence were so overcome with grief that their wings dropped from their shoulders. (Steph. Byz. v. Ἀπτερα.) The Apteriatæ were at one time in alliance with Gnosus, but subsequently were compelled by the Polyrrhenians to

^v The coins of Polyrrhenia are numerous, both autonomous and imperial. The epi-

graph is ΠΩΤ—ΠΩΤΡΗ— and ΠΩΤΡΗΝΙ. Sestini, p. 54.

unite with them against that city. (Polyb. IV. 55, 4.) Strabo informs us that Cisamus was the naval arsenal of Aptera. (X. p. 479.)

The vestiges of Aptera were observed by Pococke to the south of *Kisamos*, and they are laid down in Lapie's Map between that place and *Jerami* or Cydonia*. Mount Berecynthus, which Diodorus names as being in this vicinity, (V. 64.) is the Dictynnæus of Pliny and others. Berecynthus mons.

Lampe was another small Cretan republic, situated inland, and extending apparently to the south of the White Mountains, since the Phœnix portus is assigned to its territory by Strabo. (X. p. 475.) The Lampæi were allied with the Lyctians in the civil wars of which Polybius has left us an account. (IV. 53. seq.) It appears that the name of their city was sometimes written Lappa. (Steph. Byz. v. Λάμπη. Cf. Dio Cass. XXXVI. 2. LI. 2. Theophr. Hist. Pl. II. 8. Hierocl. Synecd. p. 650 y).

Eleutherna, the vestiges of which retain the name of *Elefterna*, is some miles to the south of Rithymna its harbour. It was founded, as Stephanus Byz. reports, by the Curetes, (v. Ἐλευθέρνα,) and had been leagued with Gnosus till the Polyrrenii and Lampæi compelled it to forego the alliance of that city. (Polyb. IV. 53, 9. 55, 4. Scyl. Peripl. p. 18.) According to Athenæus, erotic songs were first invented by Amiton of Eleutherna. (XIV. 42.) This town still existed in the time of Hierocles, and its

* The silver coins of Aptera are not uncommon, the inscription is ΑΠΤΕΡΑΙΩΝ or ΑΠΤΑΡΑΙΩΝ. (Sestini, p. 52.)

y The inscription on the coins of the Lampæi is ΛΑΠΠΑΙΩΝ. (Id. p. 53.)

bishops are mentioned in early ecclesiastical records ^z.

Polichna.

Polichna stood apparently between Cydonia and Gortys; for Thucydides relates that the latter city made war on the Cydoniatæ, in conjunction with the Athenians, at the request of the people of Polichna. (II. 85.) Herodotus also notices it as a town of Crete, and states that it did not join in the Sicilian expedition undertaken against Camicus by the other Cretan states to avenge the death of Minos. (VII. 170. Steph. Byz. v. Πολίχνα.) The precise position of Polichna is unknown, but it may perhaps correspond with some remains of antiquity visible on the site now called *Ipoli*, somewhat to the south of *Armyro*^a.

Sibyrtus
vel Sybrita.

Sibyrtus, or Sybritus, is placed by the Table Itinerary eight miles to the south-west of Eleuthernæ; and its remains are discernible, agreeably to this indication, in the mountains to the west of *Castel Amari*, and near the village of *Hagios Basilios*. Sibryta is noticed by Hierocles, p. 651; and its bishop sat in the council of Chalcedon. Stephanus, who quotes from Polybius, writes the name Sibyrtus. (v. Σίβυρτος^b.)

Elyrus.

Elyrus^c, according to Pausanias, was situated in the mountainous part of Crete. (Phoc. 16.) It appears also from Stephanus to have been an inland

Suia portus.

town, as he says its haven was Suia. (vv. Συία et Ἐλυρος.)

^z Its coins bear the inscription ΕΑΕΤ. ΕΑΕΤΘΕ. and ΕΑΕΤ-ΘΕΡΝΑΙΩΝ. Sestini, p. 53.

^a Lapie's Map.

^b The epigraph on the coins of Sibritus is ΣΤΒΡΙΤΙΩΝ and ΣΤΒΡΙΠΙΤΙΩΝ; sometimes in re-

trograde characters. Sestini, p. 54.

^c The coins of Elyrus are known by the inscription ΕΑΤ-ΠΙΩΝ, ΕΑΤΠΙ, and ΕΑΤΠΙΩΝ. Id. p. 53.

Ida, the highest and most celebrated of the Cretan ^{Ida mons.} mountains, rises nearly in the centre of the island. According to Strabo it was 600 stadia in circuit; and around its base were many large and flourishing cities. (X. p. 4.)

Κρήτη τιμήσσεα, Διὸς μέγαλοιο τίθῃνη,
Πολλή τε λιπαρή τε καὶ εὐβοτος· ἥς ὕπερ Ἰδῆ,
Ἰδῆ, καλλικόμοισιν ὑπὸ δρυσὶ τηλεδόωσα.
Καὶ τῆς τοι μέγεθος περιώσιον. DION. PERIEG. 501.

The summit named Panacra was especially sacred ^{Panacra mons.} to Jove. (Diod. Sic. V. 338.)

Γέντο γὰρ ἐξαπιναῖα Πανακρίδος ἔργα μελίσσῃς
Ἰδαίοις ἐν ὄρεσσι, τὰ τε κλείουσι Πάνακρα.

CALLIM. H. JOV. 50.

(Steph. Byz. v. Πάνακρα.) Theophrastus mentions mount Cedrius as belonging to the same chain: ^{Cedrius mons.} (Hist. Pl. III. 5.) Its modern name is *Psilority*.

Oxo, situated on the northern slope of mount Ida, recalls to mind the ancient Oaxus, or Axus, ^{Oaxus.} spoken of by Herodotus as a Cretan town of some importance, with an emporium on the sea. (IV. 154.) This was probably placed at the mouth of the *Mylopotamo*, apparently one of the most considerable streams of the island, and which I am inclined to identify with the Oaxes of Virgil. ^{Oaxes fl.}

At nos hinc alii sitientes ibimus Afros,
Pars Scythiam, et rapidum Cretæ veniemus Oaxen.
ECL. 1. 65.

(Cf. Vib. Sequest. de Flum.)

..... οὓς ποτε Νύμφη
Ἀγχιάλη Δικταῖον ἀνὰ σπέος ἀμφοτέρῃσι
Δραξαμένη γαίης Οἰαξίδος, ἐβλάστησε.

APOLL. ARGON. 1. 1131.

Quos magno Anchiale partus adducta dolore,
Et geminis capiens tellurem Œaxida palmis,
Edidit in Dicta.

VARR. AP. SERV. AD VIRG. loc. cit.

Xenion, an ancient author, quoted by Stephanus Byz., stated that Oaxus was not far from Eleutherna. (v. "Οαξος. Id. v. "Αξος. Scyl. Peripl. p. 18.) Hierocles calls it Oaxius. (p. 650.^d)

Lasos. Lasos, enumerated by Pliny in his list of the Cretan towns, (IV. 12.) retains its name and position on the *Mylopotamo*, a little below *Oxo*^c. **Pergamus.** Pergamus, noticed also by that writer, is perhaps *Peramo*, on the same river, and south-west of Lasos. According to some accounts this town was founded by Agamemnon, (Vell. Paterc. I. 1.) but Virgil has followed other traditions, by ascribing its foundation to Ænæas and the Trojans.

Prosequitur surgens a puppi ventus euntes,
Et tandem antiquis Curetum adlabimur oris. ·
Ergo avidus muros optatæ molior urbis,
Pergameamque voco, et lætam cognomine gentem
Hortor amare focos, arcemque attollere tectis.

ÆN. III. 130.

Servius (Comment. ad loc.) says it was near Cydonia; and Scylax leads us to suppose it was in this part of the island. (p. 18.) Plutarch writes that, according to some authors, Lycurgus was interred at Pergamus in Crete. (Vit. Lycurg.)

More to the east, and between Ida and Gnosus,

^d The coins of this Cretan town are by no means rare; and they serve to prove that the name was written with the Æolic F; the epigraph being

ΦΑΞΙΩΝ, or ΨΑΞΙΩΝ. Sestini, p. 52.

^c Sestini assigns to Lasos the coins with the legend ΛΑΤΙΩΝ. p. 53.

was the Omphalian plain, and a spot called Thenæ, <sup>Omphali-
lium.</sup> both mentioned by Callimachus, Hymn. in Jov. 42.

Εὔτε Θενὰς ἀπέλειπεν, ἐπὶ Κνωσσοῖο φέρουσα,
Ζεῦ πάτερ, ἡ νύμφη σέ, (Θενὰ δ' ἔσαν ἐγγύθι Κνωσσοῦ)
Τουτάκι τοι πῖσε, δαῖμον, ἀπ' ὀμφαλός· ἔνθεν ἐκείνο
'Ομφάλιον μετέπειτα πῖδον καλέουσι Κύδωνες.

Thenæ is perhaps *Castel Temeno*. (Cf. Steph. Byz. Thenæ.
v. Ὀμφάλιον.)

South-west of this place, on the site called *Metropoli*, are the ruins of Gortys, or Gortynia, which ^{Gortys.} was next to Cnossus in splendour and importance. Strabo writes, that these two great cities had in early times entered into a league, which enabled them to reduce nearly the whole of Crete under their subjection; subsequently, however, dissensions having arisen between them, they were constantly engaged in hostilities. Homer speaks of Gortys as a place of great strength,

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
Οἱ Κνωσσόν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν—

IL. B. 646.

with a territory extending to the sea. (Od. Γ. 293.) From other authors we learn that it stood in a plain, watered by the river Lethæus, and at a dis- ^{Lethæus fl.} tance of ninety stadia from the Libyan sea, on which were situated its two havens, Lebena and Metallum. Formerly this city was of very considerable size, since Strabo reckons its circuit at fifty stadia; but when he wrote it was very much diminished. He adds, that Ptolemy Philopater had begun to enclose it with fresh walls; but the work was not carried on for more than eight stadia. (X. p. 478.) Thucydides mentions Gortyna as being allied with Athens in the course of the Peloponnesian war. (II. 85.)

According to the Arcadian traditions, it had been founded by Gortys the son of Tegeates; a fact which was however denied by the Cretans, who affirmed that Gortys was the son of Rhadamanthus. (Pausan. Arcad. 1.^f Cf. Plat. de Leg. IV. Steph. Byz. v. Γόρτυν.)

Ἦξει δὲ Κνωσσὸν καὶ Γόρτυνος δόμους

Τούμῳν ταλαίνης πῆμα.

LYCOPHR. 1214.

Apollo was especially revered here; whence he is sometimes called Gortynius. (Anton. Liber. Metam. XXV. Steph. Byz. v. Πύθειον.) Jupiter was also worshipped there under the title of Hecatombæus. (Hesych. v. Ἑκατόμβαιος. Ptol. Hephæst. ap. Phot. Cod. CXC.)

Πάρ θ' ἱερὴν Γόρτυνα, καὶ ἡπειρώτιδα Φαιστόν.

DIONYS. PERIEG. 88.

(Cf. Eustath. ad loc. Scyl. Peripl. p. 18. Theophr. de Vent. Frag. V. 44. Hist. Plant. I. 15. Varr. de R. Rust. I. 7. Plin. XII. 1. Philostr. de Vit. Apollon. IV. 11.)

The ruins of this city have been visited by Tournefort, Pococke, and still more recently by Mr. Cockerell, who observed the remains of a theatre, and other inconsiderable vestiges. He likewise explored some remarkable excavations near the town, consisting of numerous chambers and galleries, which have been supposed to belong to the celebrated Cretan labyrinth^g, though this is generally stated to have

^f It was probably a Pelasgic city, since, according to Stephanus, it once bore the appellation of Larissa; and it may be further remarked, that we find towns named Gordynia, Gortyne, Gyrtone, and

Cyrtone, in Macedonia, Thessaly, Boeotia, Italy, and Arcadia, countries which have all been occupied at various times by the Pelasgi.

^g A plan of the labyrinth is given by Tournefort as it ex-

been situated at Gnosus. Claudian is the only writer, I believe, who fixes it at Gortyna :

In varios docto discurritur ordine gyros :
Quos neque semiferi Gortynia tecta juvenci,
Flumina nec crebro vincant Mæandria flexu.

VI. CONS. HON.

But he probably employs the name of this town in a general sense equivalent to Cretan^h.

Strabo places in the Gortynian territory the Homeric city of Rhytium, (X. p. 479.)

Rhytium.

Φαιστόν τε, Ῥύτιόν τε, πόλεις εὖ ναιεταῖώσας.

IL. B. 648.

which, as Ælian reports, the inhabitants were compelled to desert, from the quantity of insects, called scolopendræ, which infested it. (Hist. Anim. XV. 26. Cf. Plin. IV. 12. Steph. Byz. v. Ῥύτιον.)

Bene, also belonging to Gortyna, was well known as the birth-place of the poet Rhianus. (Steph. Byz. v. Βήνη. Suid. v. Ῥιανός.)

Bene.
Bæbe.
Pyranthus.

Bæbe and Pyranthus, according to Stephanus, were small places in the same district. (vv. Βαίβη, Πύρανθος.) North-east of the ruins of Gortys is a spot named *Arcadioti*, which, from the similarity of name, and the vestiges of antiquity which may be traced in its vicinity, corresponds, doubtless, with the site of Arcadia, or Arcades, a Cretan city named by several writers. Polybius informs us that

Arcadia.

isted when he visited Gortyna ; but from Mr. Cockerell's description it appears that many of the chambers which were accessible in Tournefort's time have since been closed. In Walpole's Coll. vol. II. p. 402. seq.

^h It may be observed, however, that the Gortynians did

lay claim to the labyrinth, since the Minotaur is not unfrequently described on their silver coins with the legend ΜΙΝΟΤΑΥΡΟΣ. ΓΟΡΤΥΝ. and ΓΟΡΤΥΝΙΩΝ. The imperial coins are numerous, from the time of Augustus to that of Hadrian. Sestini, p. 52.

the Arcadians had been at first the allies of Gnos-sus, but they afterwards detached themselves from that state, and joined the Lyctians. (IV. 53, 6.)

Theophrastus related, that when the town fell into the hands of enemies, the springs ceased to run; but on its being recovered by the inhabitants some years after, they again resumed their course. (ap. Senec. Quæst. Nat. III. 11. Plin. XXXI. 4.) Arcadia is further noticed by Stephanus Byz. (v. Ἀρκάδες) and Hierocles, p. 651. In the Acts of the second council of Nicæa mention is made of a bishop of Arcadia. The Table Itinerary reckons sixteen miles from thence to Lyctus¹.

Prasus.

Prasus, or Præsus, one of the most ancient cities of the island since its foundation, is attributed to the Eteocreates, was 180 stadia from Gortyna, and 60 from the coast, in which latter direction its territory was contiguous to that of Lebena. (Strab. X. p. 478.) Herodotus appears to have collected much of his early information respecting Crete from the Præsians, who, as he reports, refused to concur in the expedition which the other Cretan states undertook against Camicus in Sicily, to avenge the death of Minos. (VII. 170.) According to Strabo, Præsus was destroyed finally by the people of Hierapytna. (X. p. 479.) Athenæus reports that it was customary with the Præsians to sacrifice swine before marriage. (IX. 18. ex Agathocl. Babylon.) In Scylax the name of this town is corruptly written Pro-sis. (Peripl. p. 18. Steph. Byz. v. Πραῖτος.) The ruins of Prasus are laid down in recent maps near

* ¹ Numismatic writers assign coins, with the epigraph AP- to this town some few silver ΚΑΔΩΝ. Sestini, p. 52.

Castel Belvédère and *Aposelemi*, on the banks of the *Sudsuro* river^k.

Mount Dictæ, so celebrated as the birthplace of Dictæ^{mons.} Jove, was situated, as we learn from Strabo, in the Præsian territory; together with the Dictæan cave, or temple, where the infant god had been miraculously fed by bees:

Nunc age, naturas apibus, quas Jupiter ipse
Addidit expediam: pro qua mercede, canoros
Curetum sonitus crepitantiaque æra secutæ,
Dictæo cæli regem pavere sub antro.

GEORG. IV. 149.

Diodorus affirms that there was also a town named Dictæ founded by Jupiter, of which some vestiges yet remained in his time. (V. 338. Cf. Agathocl. Babylon. ap. Athen. IX. p. 376.)

Strabo censures Callimachus for his false derivation of the name Dictys, as well as for placing the mountain in the vicinity of Cydonia:

. ὅθεν μετέπειτα Κύδωνες
Νύμφην μὲν Δίκτυναν, ὄρος, δ' ὅθεν ἤλατο νύμφη,
Δικταῖον καλέουσιν.

HYMN. IN DIAN. 197.

He also blames Aratus for asserting that it stood near Ida;

Δίκτην ἐν εὐώδει, ὄρος σχεδὸν Ἰδαίῳ—

whereas, according to his notion, it was 1000 stadia to the east of that mountain, and only 100 from cape Sammonium. (X. p. 478.) But it is probable that the whole chain of the *Sitia* mountains, which

^k It is supposed by many antiquaries that the Priansii, mentioned in the Oxford Marbles as the allies of Hierapytna, are the same as the Præsians; but it would seem from their coins that the two cities are in fact

quite distinct; those of Præsus have the epigraph ΠΡΑΙ, ΠΡΑΙΣΙΟΝ in retrograde characters; ΠΡΑΙΣΙΣ and ΠΡΑΙΣΙΩΝ, with the name of the magistrate. Sestini, p. 54.

extends from the vicinity of Ida to the above mentioned promontory, bore the name of Dicte; and, since Strabo himself allows that it belonged to the Præsii, it could not have been very remote from Ida. It may be the elevated mountain which in recent maps rises, under the name of *Joukta*, to the north of the ruins of Præsus.

Rhyzo Castro, which stands to the west of the same vestiges, is perhaps Rizenia, an ancient town assigned to Crete by Steph. Byz. v. 'Ριζηνία.)

Lyctus. Lyctus, one of the most considerable cities in the island, was situated apparently north-east of Præsus, and at no great distance from the sea, since Strabo assigns to it the haven of Chersonnesus, which we have identified with *Spina longa*. It was already an important town in the days of Homer and Hesiod:

Οἱ Κνωσσὸν τ' εἶχον, Γόρτυν τε τεχιόεσσαν,
Λύκτον, Μίλητόν τε, καὶ ἀργινόεντα Λύκαστον.

IL. B. 647.

Αὐτὰρ ὁ Μηριόναο ὀπάονά θ', ἡνίοχόν τε,
Κοίρανον, ὅς ῥ' ἐκ Λύκτου ἔϋκτιμένης ἔπετ' αὐτῶ.

IL. P. 610.

According to Hesiod, Jupiter was brought up in mount Ægæus, near Lyctus:

Πέμψαν δ' ἐς Λύκτον, Κρήτης ἐς πῖονα δῆμον,
Ὅππότε ἄρ' ὀπλότατον παίδων ἤμελλε τεκέσθαι,
Ζῆνα μέγαν· τὸν μὲν οἱ ἐδέξατο Γαῖα πελώρη
Κρήτη ἐν εὐρείῃ τραφέμεν ἀτιταλλέμεναί τε.
Ἐνθα μὲν ἱκο φέρουσα βοὴν διὰ νύκτα μέλαιναν,
Πρώτην ἐς Λύκτον· κρύψεν δέ ἐ χειρσὶ λαβοῦσα
Ἄντρον ἐν ἡλιβάτῳ, ζαθέης ὑπὸ κεύθεσι γαίης,
Αἰγαίῳ ἐν ὄρει, πεπυκασμένῳ, ὕληντι. THEOGON. 477.

We are informed by Aristotle that Lyctus subse-

quently received a Lacedæmonian colony, (Polit. II. 8. Cf. Polyb. IV. 54, 6. Plut. de Virt. Mul. II. 270.) and we learn from Diodorus Sic. that it was indebted to the same people for assistance against the mercenary troops which Phalæcus the Phocian general had led into Crete after the termination of the Sacred war. (XVI. 543.) The Lyctians, at a still later period, were engaged in frequent hostilities with the republic of Gnosus, and succeeded in creating a formidable party in the island against that city. But the Gnosians, having taken advantage of their absence on a distant expedition, surprised Lyctus, and utterly destroyed it. The Lyctians, on their return, were so disheartened by this unexpected calamity, that they abandoned at once their ancient abodes, and withdrew to the city of Lampe, where they were kindly and hospitably received. Polybius, on this occasion, bears testimony to the great antiquity of Lyctus, and the superiority of its inhabitants, in regard to moral character, above the other Cretans. (IV. 53. 54.) It would appear from the same historian that they afterwards recovered their city, with the aid of the Gortynians, who gave them a place named Diatonium, which they had taken from the Gnosians. (XXIII. 15, 1. XXIV. 53, 3.) Strabo also speaks of Lyctus as existing in his time. (X. p. 479.) and elsewhere he states that it was eighty stadia from the Libyan sea. X. p. 476. Cf. Steph. Byz. v. Λύκτος. Scyl. Peripl. p. 18. Plin. IV. 12. Hesych. v. Καρησσόπολις. Anticlid. ap. Clem. Alexandr. Protrept. p. 12, 34.) The ruins of Lyctus were placed by D'Anville at *Lassiti*; but the exact site, according to the latest maps, lies

to the north-west of that place, and is called *Panagia Cardiotissa*.

Arsinoe. Stephanus assigns to Lyctus¹ a town named Arsinoe; the existence of which is confirmed by some coins with the types and emblems peculiar to the Cretan mints. Berkelius therefore was not justified in supposing that there was an error in the text, and that for Λύκτου we should read Λυκίας. (Steph. Byz. v. Ἀρσινόη.)

Rhaucus. Rhaucus, to which, according to Polybius, (XXIII. 15, 1.) the Gortynians made over the territory of Lycastus, is perhaps *Roucaca*, to the east of the gulf of *Mirabel*, and north-east of *Girapietra*. Polybius, in another passage, relates that the Gortynians and Gnosians subsequently made war upon the Rhaucians with a view of exterminating them. (XXXI. 1. Cf. Ælian. Hist. An. XVII. 35. Steph. Byz. v. Παῦκος.) In Scylax, p. 18, the name of this town is disguised under the corrupt form Βαῦκος^m.

Priansus. Priansus, known to us only from its coins and the Oxford Marbles, must have been situated at no great distance from Hierapytna, with which, as it appears from the latter monuments, it was closely allied. (Marm. Oxon. No. XXVII. p. 39.) In Steph. Byz. the name of this place is erroneously written Priæsus. (v. Πριαῖσοςⁿ.)

¹ The name of the town was both Lyctus and Lyttus, as may be seen by its coins, the epigraph of which is ΑΤΤΙ. ΑΤΤΙΩΝ.

^m The coins of this town are not unfrequently met with. The inscription is PAT. PATK. and PATKION; sometimes written

Βουστροφῆδον, and also in retrograde letters. Sestini, p. 54. Tab. III. No. 69, 70.

ⁿ The coins of Priansus are numerous; and there is a remarkable one belonging to the reign of Hadrian, which serves to prove that it is a different town from Præsus, which had

Olerus was another Cretan town in the vicinity ^{Olerus.} of Hierapytna, as we learn from Xenion, who is quoted by Stephanus. (v. Ὡλερος.) It stood on a hill, and a festival was there celebrated in honour of the Olerian Minerva. In Polybius (IV. 53, 6.) we should perhaps substitute the Olerii for the Orii, a people mentioned by no other writer.

Castel Keraton, above the gulf of *Sudsuro*, pos- ^{Ceraïtæ.} sibly represents the town of the Ceraïtæ, mentioned by Polybius as being allied with Lyctus. (IV. 53, 6.) It was affirmed by some that Rhianus the poet was a native of this town. (Steph. Byz. v. Βήμη. Suid. v. Πιανός^ο.)

Having thus far completed our survey of the island, we have only to add a list of such towns, sites, mountains, and rivers as are named by ancient authors, but the localities of which we have not the means of ascertaining.

Achaia was a place remarkable for its peculiar ^{Achaia.} breed of stags. (Schol. Apoll. Rh. IV. Etym. M. v. Ἀχαιῖνα. Plin. VIII. 58.) *Æpea* is named by Hel- ^{Æpea.} lanicus. (ap. Steph. Byz. v. Αἴπεια.)

Agrium, a town with a bishop's see, is mentioned ^{Agrium.} in the Ecclesiastical Notice of the emperor Leon. Its site probably corresponds with that of *Ario*, about four miles to the east of *Retimo*.

Alba. (Steph. Byz. v. Ἀλβα.) *Allaria*. (Alex. Po- ^{Allaria.} ^{Allaria.} lyhist. ap. eund. v. Ἀλλάρια^p. *Allyngus*, a bishop's ^{Allyngus.}

ceased to exist before Strabo's time. The legend commonly exhibited is ΠΙΑΝ. ΠΙΑΝΣΙ. ΠΙΑΝΣΙΕΩΝ. and ΠΙΑΝΣΙΩΝ. Sestini, p. 54. c. 2.

^o The coins of the Ceraïtæ enable us to assign the true

reading of Κεραῖται to Polybius instead of Κερέται, the epigraph being ΚΕΡΑΙΤΑΝ. Sestini, p. 52. c. 2.

^p The epigraph on the coins of this town is ΑΛΛΑΡΙΩΤΑΝ. Sestini, p. 52. c. 2.

- see, according to Ecclesiastical Notices; its name occurs in Hierocles, p. 650. The town and port of Amyclæum. (Steph. Byz. v. Ἀμύκλαι.)
- Amy-clæum.**
Alysis
mons. Alysis, a mountain, as we learn from Theon the Scholiast on Aratus.
- Araden.** Araden, also called Anopolis. (Steph. Byz. v. Ἀραδὴν.)
- Arbius**
mons. Arbius, a mountain, where Jupiter was worshipped under that name. (Steph. Byz. v. Ἀρβις.)
- Asterusia**
mons. Asterusia, a mountain situated in the southern part of the island, (Steph. Byz. v. Ἀστερουσία,) which probably answers to that of *Astrizzi*, placed in modern maps between capes *Lionda* and *Sudsuro*.
- Asum.** Asum, noticed by Pliny, IV. 12.
- Aulopota-**
mus sive
Aulon. Aulopotamus, a bishopric, as we find by ecclesiastical writings, is the Aulon of Stephanus Byz. (v. Αὐλών.)
- Cæno.** Cæno, a town spoken of by Diodorus Sic. V. 343.
- Carma.** Carma, a mountain, mentioned by Pliny, XXI. 14.
- Catre.** Catre, founded by Catreus, an Arcadian chief, son of Tegeates. (Pausan. Arcad. 53. Steph. Byz. v. Κάτρη.)
- Corium.** Corium and the Coresia palus. (Steph. Byz. v. Κόριον.)
- Dium.** Diium, named by Pliny, (IV. 12.) and an ancient oracle cited by Eusebius, Præp. Evang. V. 32. p. 226.
Φαιστοῦ καὶ Τάρβας ναέται Διούτε πολλυβροῦ.
- Dragmus.** Dragmus. (Xenion ap. Steph. Byz. v. Δραγμός.)
- Drauce.** Drauce, alluded to by Lycophron, according to the opinion of Tzetzes. (v. 1304.) Holstenius reads Ῥαυκίω.
Καὶ σὺν Σκαμάνδρῳ Δραυκίῳ φυτοσπόρῳ.
- Doulopolis.** Doulopolis. (Steph. Byz. v. Δούλων πόλις. Suid. ead. v. ex Sosicrat.)
- Glamia.**
Gram-
mium. Glamia. (Hesych. v. Γλαμία.) Grammium. (Steph. Byz. v. Γράμμιον.)

Eleutheræ, formerly called Aorus, or Saorus, and Eleutheræ. founded by one of the Curetes. It was situated at no great distance from Oaxus, according to Xenio. (Steph. Byz. vv. Ἐλευθεραὶ, Ἄωρος.)

Etia, where, as some writers affirm, Myso the Etia philosopher was born. (Steph. Byz. v. Ἡτεία. Diog. Laert. Vit. Mys. Plin. IV. 12.)

Hierapolis, named by Pliny, (IV. 12. Steph. Byz. Hierapolis. v. Ἱεραπόλις,) and a bishop's see, according to ecclesiastical records.

Holophyxus, by Pliny, IV. 20. Hyrtacus, or Hyrtacina, mentioned by Scylax, p. 18. Polybius ap. Steph. Byz. v. Ὑρτακός^p.

Hippocoronium, alluded to by Strabo, X. p. 472, is perhaps *Ampicornæ*, near *Suda*. Ilattia, named by Polybius, (ap. Steph. Byz. v. Ἰλαττία,) is doubtless the Elatus of Pliny, IV. 12.

Istrus, a Cretan town, which Artemidorus called Istrona, (Steph. Byz. v. Ἰστρος;) and there is now a place of that name close to the ruins of Minoa.

Marathusa, noticed by Pliny, IV. 12. Mycenæ, said to have been founded by Agamemnon. (Vell. Paterc. I. 1.) Myrina, mentioned likewise by Pliny, (IV. 12.) still retains its name, since it is laid down in modern maps north of the ruins of Lyctus.

Naxus was celebrated for producing excellent whetstones:

Φαίης κέ νιν ἄνδρ' ἐν ἀεθληταῖσιν ἔμμεν

Ναξίαν πέτραις ἐν ἄλλαις,

Χαλκοδάμαν ἀκόναν.

PIND. ISTHM. VI. 107.

(Cf. Schol. ad loc. Steph. Byz. v. Νάξος.) Onychium.

^p There are some few coins of Hyrtacina with the retrograde epigraph ΑΤQΤ. ; in others it is ΤΡΤΑΚΙΝΙΩΝ. Sestini, p. 53. c. 2.

(Steph. Byz. v. Ὀνύχιον.) Osmidas, named by Scylax, (p. 18.) is probably corrupt.

Pannona. Pannona, placed by Ptolemy in the interior of the island, (p. 92.) retains the name of *Panon*, south of the ruins of Gnossus.

Panormus. Panormus is *Porto Panormo* near *Mirabel*. (Plin.

Paræsus. IV. 12. Ptol. p. 91.) Paræsus is perhaps the same town as Præsus, (Steph. Byz. v. Παραῖτος,) but this is not certain. (vid. v. Στῆλαι.)

Pothereus fl. Pothereus, a river mentioned by Vitruvius as being situated between Gortyna and Gnossus. (I. 4.)

Pycnus fl. Pycnus, another small stream noticed by Antigonus Carystius. (c. 179. Socion de Flum. and Ptol. p. 91.)

Saurus fons. Saurus, a fountain, named by Theophrastus. (Hist. Pl. III. 5.) and Claudian. (de Laud. Hercul.)

Scylletium. Scylletium, a mountain. (Steph. Byz. v. Σκυλλή-

Stelæ. τιον.) Stelæ, a town near Paræsus and Rithymna. (Steph. Byz. v. Στῆλαι.)

Strenus. Strenus, on the authority of Herodotus; (I. VII. ap. Steph. Byz. v. Στρήνος.) but no such name ap-

Styracium mons. appears in our copies of the historian. Styracium, a mountain where Apollo Styracites was worshipped.

Syrinthus. (Steph. Byz. v. Στυράκιον.) Syrinthus. (Id. v. Σύ-

Tanos. ρινθος.) Tanos, a town, noticed by Artemidorus. (ap. Steph. Byz. v. Τάνος.⁹)

Tegea. Tegea was said to have been founded by Agamemnon, (Vell. Paterc. I. 1.) but the Arcadian traditions refer its origin to a son of Tegeates, one of their chiefs. (Pausan. Arcad. 53. Steph. Byz. v.

⁹ A coin belonging to this place is thus described by Sestini, p. 54 : Caput Apollinis laur) (TANIT. Caput Mercurii

galero magno tectum Ar. 4. Ex Mus. Cæs. Mediol. Others have the epigraph TANOΣ. Sestini, p. 54.

Τεγέα.[†]) Tethrin, a river. (Pausan. Attic. 27.) Tethrin fl. Therapne, a town. (Plin. IV. 12.) Therapne.

Theron, a river which flowed in the territory of Theron fl. Gnossus, (Diod. Sic. V. 234.) is perhaps the Pothe-reus of Vitruvius. Triton, another stream also Triton fl. mentioned by Diodorus. (V. 233.) Tiresias, a place Tiresias. situated in the mountains according to Theophrastus. (Hist. Pl. III. 5.) Tripolus, a spot where Plutus Tripolus. was said by the mythologists to have been born. (Diod. Sic. V. 343.)

Δημήτηρ μὲν Πλοῦτον ἐγείνατο, δῖα θεάων,
 Ἰασίῳ ἥρωϊ μιγείσ', ἐρατῇ φιλότῃτι,
 Νειῶ ἐνὶ τριπόλῳ, Κρήτης ἐν πίονι δήμῳ—

HESIOD. THEOGON. 969.

Cylissus is mentioned by Pliny among the inland Tylissus. towns of Crete, (IV. 12.) but the real name of the spot, as we learn from its coins, is Tylissus*.

Hydramia, named by Xenion (ap. Steph. Byz. v. Hydramia. Ὑδραμία,) is called Hydramon by the Periplus.

Chalcetorium, (Apollon. ap. Steph. Byz. v. Χαλκη-Chalcetorium. τόριον.)

Phalanna, the birthplace of Phæniades, a peripa-Phalanna. tetic philosopher. (Steph. Byz. v. Φάλαννα. et Φαλανναία[†].)

Pharæ, a colony of the Messenian town. (Steph. Pharæ. Byz. v. Φαραί.)

CYCLADES AND SPORADES.

The name of Cyclades was applied by the ancient

[†] The coins of the Cretan Tegea are known by the epigraph TE. and TEGE. Sestini, p. 54.

* The epigraph is ΤΤΑΙΣΙΩΝ in retrograde characters. (Ses-

tini, ibid.)

[†] There is a unique coin of the Cretan Phalanna with the epigraph ΦΑΛΑΝΝΑΙΩΝ. (Sestini, p. 54.)

Greeks to that cluster of islands which encircled Delos, while that of Sporades served to designate those which were scattered through the Ægæan and Cretan seas :

Αἱ δ' Ἀσίης πρώτην αἶσαν λάχον, ἀμφὶς ἰοῦσαι
 Δῆλον ἐκυκλώσαντο καὶ οὖνεμα Κυκλάδες εἰσί·
 Ῥύσια δ' Ἀπόλλωνι χόρους ἀνάγουσιν ἅπασαι,
 Ἀρχομένου γλυκέρου νέον εἶαρος, εὖτ' ἐν ὄρεσσιν
 Ἀνθρώπων ἀπάνευθε κύει λιγύφθογγος ἀηδών.
 Νῆσοι δ' ἐξείης Σποράδες περιπαμφανόωσιν,
 Οἷον ὄτ' ἀννεφέλοιο δι' ἥερος εἶδεται ἄστρα,
 Ὑγρά νέφη κραιπνοῖς βησηαμένου βορέαο.

DIONYS. PERIEG. 525.

(Strab. X. p. 485. Plin. IV. 12.) Strabo writes that the Cyclades were at first only twelve in number, but were afterwards increased to fifteen. These, as we learn from Artemidorus, were Ceos, Cythnos, Seriphos, Melos, Siphnos, Cimolos, Prepesinthos, Olearos, Paros, Naxos, Syros, Myconos, Tenos, Andros, and Gyaros, which last, however, Strabo himself was desirous of excluding, from its being a mere rock, as also Prepesinthos and Olearos. (X. p. 485.)

It appears from the Greek historians that the Cyclades were first inhabited by the Phœnicians, Carians, and Leleges, whose piratical habits rendered them formidable to the cities on the continent, till they were conquered and finally extirpated by Minos. (Thuc. I. 4. Herod. I. 171.) These islands were subsequently occupied for a short time by Polycrates, tyrant of Samos, and the Persians. (Herod. V. 28.) But after the battle of Mycale they became dependent on Athens. (Thuc. I. 94. seq.)

Delos.

It is affirmed that Delos, the most celebrated isle of the *Archipelago*, emerged suddenly from the sea, to afford a resting-place to Latona.

Ἦν γὰρ τὸ πάροιθε φορητὰ
 Κυμάτεσσι τε Δᾶλος
 Παντοδαπῶν τ' ἀνέμων
 Ῥιπαῖσιν· ἀλλὰ Κοίου γένος
 Ὅπότης δύνουσι θεαῖς ἐπέβαινε,
 Δὴ τότε τέσσαρες ὄρθαι
 Πρέμνων ἀπάρουσαν χθονίαν,
 ἅν δ' ἐπὶ κραναῇ σχέθον
 Πέτρα ἀδαμαντοπέδιλοι
 Κίονες· ἔνθα τεκοῖ-
 σ' εὐδαίμων ἐπόψατο γένναν.

PIND. ap. Strab. X. p. 485.

Sacra mari colitur medio gratissima tellus
 Nercidum matri, et Neptuno Ægæo:
 Quam pius Arcitenens, oras et littora circum
 Errantem, Gyaro celsa Myconoque revinxit,
 Immotamque coli dedit, et contemnere ventos.

ÆN. III. 73.

(Cf. Eurip. Hec. 455.) It also bore the several names of Asteria, Ortygia, Cynthia, and others enumerated by Pliny, (IV. 12.) and Stephanus Byz. (v. Δῆλος.) Once fixed in its position, it remained so firm as to be unmoved even by the shocks of earthquakes. (Plin. IV. 12.) This statement is, however, contradicted by Thucydides and Herodotus, who report that a shock was felt there before the Peloponnesian war. (Thuc. II. 8. Herod. VI. 98.)

Κινήσω καὶ Δῆλον ἀκίνητόν περ ἔουσιν.

(Orac. ap. Eustath. ad Dion. Perieg. 525.) Pindar also says of it, (ap. Phil. Jud. II. p. 511.)

Χαῖρ' ὦ θεοδμήατα, λιπαροπλοκάμου
 Παιδὸς Λατοῦς ἱμεροέστατον ἔρνος,
 Πόντου θυγάτηρ, χθόνος εὐρείας ἀκίνητον τέρας
 Ἄν τε βροτοὶ Δᾶλον κικλήσκουσιν

Μάκαρες δ' ἐν Ὀλύμπῳ τηλέρατον
Κυανέας χθονὸς ἄστρον—

It appears from Thucydides that as early as the days of Homer, whose Hymn to Delos he quotes, this island was the great rendezvous of the Ionians, who met there to celebrate a national festival and public games :

Ἄλλ' ὅτε Δήλῳ Φοῖβε, μάλιστά γε θυμὸν ἐτέρφθης
Ἐνθα τοι ἑλκεχίτωνες Ἰάονες ἐγερέθονται
Σὺν σφοῖσιν τεκέεσσι γυναῖξί τε σὴν ἐς ἀγυιάν.
Ἐνθα σε πυγμαχίῃ καὶ ὀρχηστῷ καὶ ἀοιδῇ
Μνησάμενοι τέρπουσιν, ὅταν καθέσῃσιν ἀγῶνα.

The Athenians, having obtained during the reign of Pisistratus possession of the island, had removed such of the ancient tombs as were within view of the temple, in order to add to the sanctity of the place ; but in the sixth year of the Peloponnesian war they destroyed the whole that remained, and decreed for the future that all births and deaths among the inhabitants should take place in the neighbouring island of Rhenea. They instituted also a quinquennial festival called Delia, which was celebrated with great pomp. (III. 104.) A ship called Theoris sailed annually from the Attic coast for Delos with the mysterious offerings of the Hyperboreans, a distant and unknown people, who worshipped Apollo with peculiar veneration. (Herod. IV. 33. Callim. H. in Del. 281. Pind. Olymp. III. 28. Pyth. X. 47.) Such was the awe with which even barbarians regarded this sacred island, that when Datis and Artaphernes approached it with their fleet they would not land there, but passed on to Rhenea. They also sent a herald to recall the Delians, who had fled to Tenos ; and offered sacrifice to the god,

in which 300 talents of frankincense are said to have been consumed. (Herod. VI. 97.) After the Persian war, the Athenians established at Delos the treasury of the Greeks, and ordered that all meetings relative to the confederacy should be held there. (Thuc. I. 96.) In the tenth year of the Peloponnesian war, not being satisfied with the purifications which the island had hitherto undergone, they removed its entire population to Adramythium, where they obtained a settlement from the Persian satrap, Pharnaces. (V. 1.) Here many of these unhappy Delians were afterwards treacherously murdered by order of Arsaces, an officer under Tissaphernes. (VIII. 108.) Finally, however, the Athenians restored those that survived to their country after the battle of Amphipolis, as they considered that their ill success in the war proceeded from the anger of the God on account of their conduct towards this unfortunate people. (V. 32.)

Strabo writes that Delos became a place of great commercial importance after the destruction of Corinth, as the merchants who frequented that city then withdrew to this island, which afforded great facilities for carrying on trade on account of the convenience of its port, its advantageous situation with respect to the coasts of Greece and Asia Minor, as well as from the great concourse of people who resorted thither at stated times. (Plin. IV. 12. Liv. XXXVI. 43.) The Romans especially favoured the interests of the Delians, though they had conceded to the Athenians the sovereignty of their island, and the administration of the temple. (Polyb. XXX. 18.) But on the occupation of Athens by the generals of Mithridates, they landed troops in Delos, and com-

mitted the greatest devastations there in consequence of the inhabitants refusing to espouse their cause. After this calamity it remained in an impoverished and deserted state. (X. p. 486. Appian. Bell. Mithrid. c. 28. Pausan. Lacon. 23.)

Εἶθε με παντοίοισιν ἔτι πλάζεσθαι ἀήταις
 ἥ Λητοῖ στήναι μαῖαν ἀλαομένην
 Οὐκ ἂν χητοσύνην τόσον ἴστανον. οἱ ἐμὲ δειλὴν
 Ὅσσαις Ἑλλήνων νηυσὶ παραπλέομαι,
 Δῆλος ἐρημαίη, τὸ πάλαι σέβας. ὄψέ μοι Ἥρη
 Λητοῦς, ἀλλ' οἰκτρὴν τήνδ' ἐπέθηκε δίκην.

ANTIPAT. THESSAL. ANAL. t. II. p. 118.

The town of Delos was situated in a plain watered by the little river Inopus; (Strab. X. p. 485. Callim. Hymn. Del. 206.) and a lake called Trochoeides by Herodotus, (II. 170.) and Theognis. (7.)

Inopus fl.

Trochoeides palus.

Φοῖβε ἄναξ, ὅτε μὲν σε θεὰ τέκε πότνια Λητώ,
 Φοίνικος ῥαδινῆς χερσὶν ἐφαψαμένη,
 Ἀθανάτων κάλλιστον ἐπὶ Τροχοειδέϊ λίμνῃ,
 Πᾶσα μὲν ἐπλήσθη Δῆλος ἀπειρεσίῃ
 Ὀδμῆς ἀμβροσίης, ἐγέλασσε δὲ γαῖα πελώρη,
 Γήθησεν δὲ βαθὺς πόντος ἀλὸς πολιῆς.

Callimachus and Euripides also allude to it:

Χρυσῶ δὲ τροχόεσσα πανήμερος ἔρρεε λίμνη.

HYMN. IN DEL. 261.

Ποθοῦς Ἀρτεμιν λοχίαν,
 Ἄ παρὰ Κύνθιον ὄχθον οἰκεῖ
 Λίμναν θ' εἰλίσσουσαν ὕδωρ
 Κύκνειον, ἔνθα κύκνος μελαρδὸς
 Μούσας θεραπεύει.

IPH. TAUR. 1097.

Cynthus mons.

Mount Cynthus, from which Apollo derived the name of Cynthius, raised its barren summit to a considerable height above the plain. (Strab. X. p. 485. Plin. IV. 12.)

*Η ὥς σε πρῶτον Λητὼ τέκε, χάσμα βροτοῖσιν,
 Κλινθεῖσα πρὸς Κύνθου ὄρος κραναῇ ἐνὶ νήσῳ
 Δήλῳ ἐν ἀμφιρύτῃ— HOM. HYMN. APOLL. 25.

It is still called *Monte Cintio*, and the island *Delo* or *Sdille*^u. Rhenea, which was also named Celandussa and Artemis, was so near Delos, that Poly-crates of Samos is said to have dedicated it to Apollo, connecting it to the latter island by means of a chain. (Thuc. III. 104.) Strabo says the distance which separates them is four stadia. (X. p. 486. Herod. VI. 97. Plin. IV. 12.)

Ὅσσον καὶ Ῥήναιαν ἀναξ' ἐφίλασεν Ἀπόλλων.
 THEOCR. IDYLL. XVII. 70.

Νάξος, τ' ἡδὲ Πάρος, Ῥηναῖά τε πετρήεσσα.
 HOM. HYMN. APOLL. 44.

According to modern maps Rhenea, which is larger than Delos, is also called *Sdili*.

Ceos, distant only five miles from Helena on the Attic coast, was the most considerable of the Cyclades. Pliny writes that it had been torn from Eubœa, (IV. 12.) and was once 500 stadia in length; but nearly four parts were carried away by the sea on the side of Bœotia. (IV. 12.) Herodotus states that it was an Ionian colony peopled from Attica, and furnished a few ships both at Artemisium and Salamis. (VIII. I. 46.) From this island, as Varro reported, a greater degree of elegance was introduced in female dress. (Plin. loc. cit.) It once possessed four towns, named Iulis, Carthæa, Coressia, and Pœ-essa; but in Strabo's time only the two former re-

^u Wheler, t. I. p. 88; Spon, t. I. p. 176; Tournefort, t. I. p. 307; Choiseul Gouffier, Voyage Pittores. t. I. p. 63. The coins of Delos are extremely scarce: they are of silver, with the inscription ΔΗ. (Sestini, p. 55.)

mained, the population of the others having been transferred to them.

Iulis.

Iulis was situated on a hill about twenty-five stadia from the sea, and is probably represented by the modern *Zea*, which gives its name to the island^x. It was the birthplace of two of the greatest lyric poets of Greece, Simonides and his nephew Bacchylides; also of Erasistratus the physician and Ariston the Peripatetic philosopher. (Strab. X. p. 486.) It is said that the laws of this town decreed that every man on reaching his sixtieth year should destroy himself by poison, in order to leave to others a sufficient maintenance. This ordinance is said to have been first promulgated when the town was besieged by the Athenians^y. (Strab. loc. cit. Heracl. Pont. Polit. Frag. IX. Ælian. Var. Hist. III. 37. Steph. Byz. v. 'Ιουλίδης.) Callimachus alludes to this city in a pretty epigram on the Nautilus:

Ἐκ τ' ἔπεισον παρὰ θίνας 'Ιουλίδος, ὄφρα γίνωμαι
Σοί τι περίσκεπτον παίγνιον, Ἀρσινόη.

Coressia.

(Scyl. p. 18. Anton. Liber. 1. Plin. IV. 12.) Coressia, near which was situated a temple of Apollo Smintheus, had been the haven of Iulis, but it was in a deserted place in the time of Strabo. The little

Elixus fl.

river Elixus flowed close to the walls. (Strab. loc. cit. Plin. IV. 12. Steph. Byz. v. Κορίσσοις, Ptol. p. 88.) Its ruins are to be seen near the present port of *Zea*^z.

Pœessa.

Pœessa was at no great distance from Coressia,

* Note to the French Strabo, t. IV. p. 164. from a MS. tour of Villioson.

^y The coins of Iulis are abundant. The epigraph is variously written, ΙΟΥ — ΙΟΥΑ — ΙΟΥΑΙ.

and ΙΟΥΑΙΕΩΝ. Sestini, p. 55.

^z The coins of Corisia have the legend ΚΟ — ΚΟΡ. and ΚΟΡΗΣΙΑ inscribed on them. Sestini, p. 55.

and in the vicinity of a temple sacred to Minerva Nedusia, erected, as it was said, by Nestor on his return from Troy. (Strab. loc. cit. Plin. loc. cit. Steph. Byz. v. Ποιήεσσα. Suid. v. Βακχυλίδης.)

Carthæa, which still existed when Strabo and Carthæa. Pliny wrote, is now called *Poles*, on the south-eastern side of the island ^a:

Transit et antiquæ Carthæia mœnia Cææ.

OVID. METAM. VII. 368.

(Cf. Polyb. ap. Steph. Byz. v. Καρθαία. Antonin. Liber. 1.)

The island of Cythnus, situated a little to the south of Ceos, was a colony of the Dryopes, and sent two ships to Salamis. (Herod. VIII. 46. Artemid. ap. Strab. X. p. 485. Dicæarch. Ins. 27. Eustath. ad Dionys. Perieg. Steph. Byz. v. Κύθνος.) There was a town of the same name with the island, (Liv. XXXI. 45.) which is now called *Thermia* ^b.

Seriphus, to the south of Cythnus, was celebrated in mythology as the scene of some of the most remarkable adventures of Perseus, who changed Polydectes, king of the island, and his subjects, into stones, to avenge the wrongs offered to his mother Danae :

Περσεὺς ὅποτε τρίτον ἄ-
νυσεν κασιγνητᾶν μέρος,
Εἰναλίᾳ Σερίφῳ
Λαοῖσί τε μοῖραν ἄγων.

PIND. PYTH. XII. 19.

Strabo seems to account for this fable from the rocky nature of the island. (X. p. 487.) According

^a See the French Strabo, t. IV. p. 164. not. The coins of Carthæa are inscribed KAP—KAPΘA—KAPΘAI. those of Pæ-

essa, ΠΟΕΣ. Sestini, p. 55.

^b Its coins are inscribed ΚΤΘ. and ΚΤΘΝΙ. Sestini, p. 55.

to Pliny, it is twelve miles in circuit. In Juvenal's time state prisoners were sent there :

Æstuat infelix angusto limite mundi,
Ut Gyaræ clausus scopulis, parvaque Seripho.

SAT. X. 169.

The modern name is *Serpho*^c.

Melos in-
sula.

Melos, now *Milo*, is distant, according to Strabo, 700 stadia from the cape Scyllæum, and nearly as many from the Dictynnæum in Crete. It was first inhabited by the Phœnicians, (Steph. Byz. v. Μῆλος,) and afterwards colonized by Lacedæmon nearly 700 years, as Thucydides relates, before the Peloponnesian war. (Herod. VIII. 48.) This island adhered to the interests of that state against the Athenians, and successfully resisted at first an attempt made by the latter to reduce it. (Thuc. III. 91.) But some years after, the Athenians returned with a greater force ; and on the rejection of all their overtures, in a conference which the historian has preserved to us, they proceeded to besiege the principal town, which they at length captured, after a brave and obstinate resistance. Having thus gained possession of the city, they with a degree of barbarity peculiar to that age, but of which Athens presents us the most revolting and frequent examples, put all the males to death, enslaved the women and children, and sent 500 colonists into the island^d. (V. 84—116. Strab. X. p. 484. Diod. Sic. XII. c. 80. Cf. Plin. IV. 12. XXXV. 15. Conon. c. 36. ap. Phot. p. 445. Athen. I. 6.)

^c Seriphus also has its coins : the inscription of which is ΣΕΡΙ. Sestini, p. 55.

^d There are autonomous and

imperial coins of this island down to the reign of Caracalla. The epigraph is sometimes ΜΑΛΙΩΝ and ΜΗΛΙΩΝ. Sestini, p. 56.

Siphnus, now *Siphanto*, lies to the south-east of Siphnus^{insula.} Seriphus, and north-east of Melos. Herodotus reports that it was colonized by the Ionians, (VIII. 48.) and elsewhere speaks of the Siphnians as deriving considerable wealth from their gold and silver mines. In the age of Polycrates their revenue surpassed that of all the other islands, and enabled them to erect a treasury at Delphi equal to those of the most opulent cities; and their own principal buildings were sumptuously decorated with Parian marble. Herodotus states, however, that they afterwards sustained a heavy loss from a descent of the Samians, who levied upon the island a contribution of 100 talents. (III. 57. seq.) In Strabo's time it was so poor and insignificant as to give rise to the proverbs, Σίφνιον ἀστράγαλον and Σίφνιος ἀρράβων. (X. p. 484. Eustath. ad Dion. Perieg. 525. Hesych. v. Σίφνιος ἀρράβων.) Pliny states that it is twenty-eight miles in circuit. (IV. 12. Cf. Steph. Byz. v. Σίφνος. Hesych. et Suid. v. Σιφνιάζειν. Diod. Sic. Excerpt. 338.^e)

Cimolus, now *Argentiera*, or *Kimoli*, is a small Cimolus. island situated between Melos and Siphnus. (Strab. X. p. 484. Plin. IV. 12.) It produced a kind of fuller's earth, which was of great use in whitening cloth. (Theophr. de Lapid. II. 62. Strab. loc. cit.) Its figs also were much esteemed. (Amph. ap. Athen. I. 55.) It was remarked that water, when placed in certain caves in this island, became as cold as snow, though hot before. (Sem. Del. ap. Athen. III. 96.^f)

^e There are coins of Siphnus with inscriptions in archaic retrograde characters, which appear to be of considerable antiquity. Sestini, p. 56.

^f The epigraph on the coins of this island is variously written, ΚΙΜΩ. ΚΙΜΩΑΙ. Sestini, p. 55.

Prepesin-
thus insula.

Prepesinthus, which Artemidorus named after Cimolus, is perhaps *Spotiko*, or *Despotiko*, between that island and *Antiparo*. (Strab. X. p. 485. Plin. IV. 12.)

Olearus in-
sula.

Olearus, ranked by Artemidorus among the Cyclades, but excluded by Strabo, (loc. cit.) is supposed to answer to *Antiparo*. Heraclides of Pontus, who is quoted by Steph. Byz., (v. 'Ωλίαιρος,) stated that it was eighteen stadia from Paros. The same writer affirmed that it had been colonized by the Sidonians. (Plin. IV. 12.)

Paros in-
sula.

Paros, now *Paro*, so celebrated for its beautiful marble, was said to have been first peopled by the Cretans and Arcadians. (Steph. Byz. v. Πάρος.) Its early prosperity is evinced by the colonies it established at Thasus and on the shores of the Hellespont. (Thuc. IV. 104. Strab. X. p. 487.) During the time of the Persian war we are told that it was the most flourishing and important of the Cyclades. (Ephor. ap. Steph. Byz. v. Πάρος. Herod. V. 28. seq.) After the battle of Marathon, it was besieged in vain by Miltiades for twenty-six days, and thus proved the cause of his disgrace. (Herod. VI. 134. Ephor. ap. Steph. v. Πάρος.) The Parians, according to the same historian, did not take part with the Persians in the battle of Salamis, but kept aloof near Cythnus, awaiting the issue of the action. (VIII. 67.) Themistocles, however, subsequently imposed upon them a heavy fine. (VIII. 112. Cf. Liv. XXXI. 15. XXXIII. 30.)

Olearon, niveamque Paron, sparsasque per æquor
Cycladas, et crebris legimus freta consita terris.

ÆN. III. 126.

The marble quarries were on mount Marpessa. ^{Marpessa mons.}
(Steph. Byz. v. Μάρπησσα.)

Nec magis incepto voltum sermone movetur,
Quam si dura silex aut stet Marpesia cautes.

ÆN. VI. 470.

Στάλαν θέμεν, Παρίου

Λίθου λευκοτέραν. PIND. NEM. IV. 131.

Stabunt et Parii lapides, spirantia signa—

GEORG. III. 34.

Quale manus addunt ebori decus, aut ubi flavo
Argentum Pariusve lapis circumdatur auro.

ÆN. I. 592.

Urit me Glyceræ nitor

Splendentis Pario marmore purius.

HOR. OD. I. 19, 5.

(Cf. Plin. 36, 4. et 19.) Paros was the birthplace of the poet Archilochus. (Strab. X. p. 487. Steph. Byz. v. Θάσος. Cf. Fabr. Bibl. Gr. t. II. p. 107. Harl.⁵)

Naxos, the largest of the Cyclades, is said by ^{Naxos in-}Pliny to have borne the several names of Strongyle, ^{sula.}Dia, Dionysias, Sicilia Minor, and Callipolis. The same writer states that it is seventy-five miles in circuit, and twice the size of Paros. (IV. 12.) It was first peopled by the Carians, (Steph. Byz. v. Νάξος,) but afterwards received a colony of Ionians from Athens. (Herod. VIII. 46.) The failure of the expedition undertaken by the Persians against this island, at the suggestion of Aristagoras, led to the revolt of the Ionian states. (Herod. V. 28.) At this period Naxos was the most flourishing of the Cy-

* The silver coins of the Parians are very scarce; the epigraph has the word ΠΑΡΙ. ΠΑ-

ΠΙΩΝ. with the name of the magistrate. Sestini, p. 56.

clades; but not long after, it was conquered by the Persian armament under Datis and Artaphernes, who destroyed the city and temples, and enslaved the inhabitants. (Herod. VI. 96.) Notwithstanding this calamity, the Naxeans, with four ships, joined the Greek fleet assembled at Salamis, (VIII. 46.) and were the first of the confederates whom the Athenians deprived of their independence. (Thuc. I. 98. 137.) It appears from Herodotus that they had already been subject to that people in the time of Pisistratus. (I. 64.) Naxos was further celebrated for the worship of Bacchus, who is said to have been born there:

Bacchatamque jugis Naxon, viridemque Donyam—
ÆN. III. 125.

(Cf. Steph. Byz. v. Νάξος. Cf. Hom. Hymn. Apoll. 44. Pind. Pyth. IV. 156. Diod. Sic. IV. 61. V. 50. Apollod. Bibl. I. 7, 4. III. 1, 2.) The principal town was also called Naxos; there were also two others named Nysa and Trageæ; (Steph. Byz. vv. Νύσαι et Τραγαία;) and the village of Lestiadæ, mentioned by Aristotle in his treatise on the Naxian republic. (Athen. VIII. 40.) The modern name of this island is *Naxia*^h.

Naxos urbs.

Nysa.
Trageæ.
Lestiadæ.

Syros in-
sula.

Syros, situated between Cythnos and Rhenea, was celebrated for having given birth to Pherecydes the philosopher, a disciple of Pittacus. (Diog. Laërt. I. §. 119. Strab. X. p. 487.) It is singular that Strabo should affirm that the first syllable of the word Syros is pronounced long, whereas Homer, in the passage which he quotes, has made it short:

^h The medals of Naxos are not common; the legend is NA. NAEI. with the name of the magistrate on those of silver. Sestini, p. 56.

Νῆσός τις Συρίη κικλήσκεται, εἴ που ἀκούεις,
 Ὀρτυγίης καθύπερθεν, ὅθι τροπαὶ ἡελίοιο,
 Οὔτι περιπληθὴς λίην τόσον· ἀλλ' ἀγαθὴ μὲν,
 Εὐβοτος, εὐμηλος, οἶνοπληθὴς, πολὺπυρος·
 Πείνη δ' οὔποτε δῆμον ἐσέρχεται, οὐδέ τις ἄλλη
 Νοῦσος ἐπὶ στυγερῇ πέλεται δειλοῖσι βροτοῖσιν·
 Ἄλλ' ὅτε γηράσκωσι πόλιν κάτα φῦλ' ἀνθρώπων,
 Ἐλθὼν ἀργυρότοξος Ἀπόλλων Ἀργέμιδι ξύν,
 Οἷς ἀγανοῖς βελέεσσιν ἐποιοχόμενος κατέπεφνεν.
 Ἐνθα δύο πόλεις, δίχα δέ σφισι πάντα δέδασται.

OD. O. 402.

(Cf. Steph. Byz. v. Σύρος. Eustath. ad Hom. loc. Christod. Ecphr. 351. Anthol. t. III. p. 174.) Syros, now *Syra*, is said by Pliny to be twenty miles in circumference. (IV. 12.)

Myconus, which lies a little to the east of Delos, ^{Myconus insula.} is described by Athenæus as a poor and barren island; the inhabitants of which were consequently rapacious, and fond of money. (I. 14.) Strabo reports that they lost their hair at an early age; whence the name of Myconion was proverbially used to designate a bald person:

Myconi calva omnis juvenus.

DONAT. AD TER. HECYR. Act. III. Sc. 4.

It was also said that the giants whom Hercules had conquered lay in a heap under the island; a fable which gave rise to another saying, (μία Μύκωνος,) applied to those authors who confusedly mixed together things which ought to have been treated of separately. (X. p. 487. Cf. Plut. Symp. I. 2. t. VIII. p. 434. Zenob. Cent. V. 17. Apollod. I. 6, 2. Steph. Byz. v. Μύκωνος.) This island is mentioned by Thucydides, III. 29. and Herodotus, VI. 118. Pliny

Dimastus. assigns to it a mountain named Dimastus. (IV. 12.ⁱ) Scylax states that it had two towns. (p. 22.)

Errantem, Gyaro celsa Myconoque revinxit—

ÆN. III. 76.

The modern name of the island is *Myconi*^k.

Tenos in-
sula.

Tenos, now *Tine*, was also called Hydrussa, from the abundance of its springs. Pliny says it is fifteen miles long, and the same distance from Delos. (IV. 12.) Near the town was situated a temple of Neptune, held in great veneration, and much frequented by the inhabitants of the surrounding isles, who came thither to offer sacrifices to the god. (Strab. X. p. 487. Cf. Philoctor. ap. Clem. Alex. Protrept. p. 18. Tacit. Ann. III. 63.) Here were to be seen also the tombs of the sons of Boreas, slain by Heracles:

Ἀθλων γὰρ Πελίας δεδουπότος ἄψ ἀνιόντας
Τήνην ἐν ἀμφιρύτῃ πέφνεν, καὶ ἀμήσατο γαῖαν
'Αμφ' αὐτοῖς, στήλας τε δύο καθύπερθεν ἔτευξεν,
ᾧ ἐτέρῃ, θάμβος περικύσιον ἀνδράσι λεύσσειν,
Κίνυται ἡχήμενος ὑπὸ πνοιῇ Βορέου.

APOLL. RHOD. I. 1304.

Tenus is further noticed by Herodotus, IV. 33. VI. 97. VIII. 82. Thucydides, VIII. 69. Aristotle ap. Steph. Byz. v. Τήνος, and Livy, XXXVI. 21.^l

Andros in-
sula.

Andros, which retains its name, bore also several other appellations, enumerated by Pliny, IV. 12. According to this writer it is ten miles from the

ⁱ So called apparently from its two summits. Wheeler's Travels, p. 191.

^k Its coins are extremely scarce. The epigraph is MTKO. and MTKONION. Sestini, p. 56.

^l For an inscription relative to Tenus, see a Memoir of Vil- loison, in the Acad. des Inscr. et Bell. Lettr. vol. XLVII. Mem. p. 329.

promontory of Geræstus, and thirty-nine from Ceos. The Andrians, as we learn from Herodotus, were compelled to join the armament of Xerxes; and after the battle of Salamis they were called upon by Themistocles, at the head of an Athenian squadron, to pay a large sum of money as a contribution: this demand they declared themselves unable to comply with, observing, that they were close beset by the two deities Poverty and Want, which never quitted the island. And Themistocles, after a fruitless attempt to reduce them by force, withdrew to Eubœa. (VIII. 111. 121.) We learn however from Thucydides that the island was subsequently reduced, and rendered tributary to the Athenians. (II. 55. IV. 42. VII. 57.)

In the Macedonian war, Livy relates that the town was taken by Attalus and the Romans. (XXXI. 45.) The same historian mentions a port called Gauraleon, which seems to be the Gaurion of Xenophon. (Hell. I. 4, 10. Cf. Diod. Sic. XIII. 69.) Other passages relative to this island will be found in Pausanias Phoc. Terent. Andr. Act. V. Sc. 4. Ovid. Metam. XIII. 649. Conon. Narrat. XLI. ap. Phot. Steph. Byz. v. *Ἀνδρος.

Gyarus, the last of the Cyclades enumerated by Artemidorus, is probably the islet which Homer calls Gyræ, or Gyræa: ^{Gauraleon sive Gaurion portus.} ^{Gyarus insula.}

Γυρῆσιν μὲν πρῶτα Προσειδάων ἐπέλασσε
Πέτρησιν μεγάλησι, καὶ ἐξεσάωσε θαλάσσης.

OD. Δ. 500.

*Ἥλασε Γυραίην πέτρην, ἀπὸ δὲ ἔσχισεν αὐτήν·
Καὶ τὸ μὲν αὐτόθι μένει, τὸ δ' ἑρῦρος ἔμπεσε πόντῳ—

Ibid. 507.

So wretched and poor was this barren rock, inha-

bited only by a few fishermen, that they deputed one of their number to Augustus, who was at Corinth, after the battle of Actium, to petition that their taxes, which amounted to 150 drachmæ, might be diminished, as they were unable to raise more than 100. (Strab. X. p. 485-6.)

It became subsequently notorious as the spot to which criminals or suspected persons were banished by order of the Roman emperors.

Aude aliquid brevibus Gyarris, et carcere dignum—
JUVEN. SAT. I. 73.

Ut Gyarræ clausus scopulis, parvaque Seripho.
SAT. X. 170.

(Cf. Tacit. III. 68. 69. IV. 30.) Pliny estimates its circumference at twelve miles. (IV. 12. Cf. Philostr. Vit. Apollon. VII. 8. Antig. Caryst. c. 21. Steph. Byz. v. Γύαρως. Ælian. Hist. An. V. 14. Arrian. IV. 4.) The modern name is *Ghioura*.

SPORADES.

The Greeks comprised under the name of Sporades the numerous islands scattered around the Cyclades, with which in fact several of them are intermixed, and those also which lay towards Crete and the coast of Asia Minor. (Strab. X. p. 484. Scyl. Periopl. p. 18. Dionys. Perieg. 525. Plin. IV. 12.) The most celebrated of these was Thera, now *Santoria*, situated, according to Strabo, about 700 stadia from the Cretan coast, and nearly 200 in circumference. It was said by mythologists to have been formed in the sea by a clod of earth thrown from the ship Argo, and on its first appearance obtained the name of Calliste. (Plin. IV. 12.)

Thera.

..... καὶ, Λακεδαι-
 μονίων μιχθέντες ἀνδρῶν
 ἦθεςιν, ἐν ποτε Καλ-
 λίσταν ἀπώκησαν χρόνω
 Νᾶσον.

PIND. PYTH. IV. 457.

It was first occupied by some Phœnicians, but subsequently colonized by the Lacedæmonians, who settled there the descendants of the Minyæ, after they had been expelled from Lemnos by the Pelasgi. The colony was headed by Theras, a descendant of Cadmus, and maternal uncle of Eurysthenes and Procles, kings of Sparta, who transmitted his name to the island. (Herod. IV. 147. Pausan. Lacon. 1. Callim. ap. Strab. VIII. p. 347. XVII. p. 837. Apollon. Rhod. IV. 1763. Pind. Pyth. IV. 76. seq.) Several generations after this event a colony was led into Africa by Battus, a descendant of the Minyæ, who there founded the city of Cyrene, about 630 B. C. (Herod. IV. 150. seq. Pind. Pyth. IV. 10. Callim. Hymn. Apoll. v. 76.) This island appears to have been produced by the action of submarine fire, as well as that of Therasia, which is contiguous, and, according to Pliny, was torn from it. The same writer adds, that two islets, named Automate and Hieria, subsequently rose between them; and in his time a third, called Thia. (IV. 12. Cf. Strab. I. 57. Senec. Nat. Quæst. VI. 21. Plin. II. 87.) These rocks are now called *Micra Caimeni*, *Neo Caimeni*, and *Palaio Caimeni*. Therasia retains its name.

Anaphe, now *Anphio*, lies to the east of Thera. It was so named, as Apollonius reports, from the circumstance of Apollo having appeared there to the Argonauts in a storm :

Therasia
insula.

Automate,
Hieria,
Thia in-
sula.

Anaphe
insula.

..... Ἀνάφην δέ τε, λισσάδα νῆσον
Ἴσκον, ὃ δὴ Φοῖβός μεν ἀτυζομένοις ἀνέφηνε.

ARGON. IV. 1717.

A temple was in consequence erected to him under the name of Ægletes in the island. (Strab. X. p. 484.)

Αἰγλήτην Ἀνάφην τε Λακωνίδι γείτονα Θήρη.

CALLIM. FRAG. AP. EUND.

(Conon. Narrat. XLIX. ap. Phot. Orph. Argon. 1354. Cf. Athen. IX. 63. Cf. Plin. IV. 12. Steph. Byz. v. Ἀνάφη.)

Melantii
scopuli.

It is probable that the Melantian rocks, where Apollo appeared to the Argonauts, are to be placed in the island or its vicinity :

Λητοῖδῃ, τύνῃ δὲ κατ' οὐρανοῦ ἵκεο πέτρας
Ῥίμφα Μελαντίους ἀριήκοος, αἶ τ' ἐνὶ πόντῳ
Ἦνται· δοιᾶν δὲ μιῆς ἐφύπερθεν ὀρούσας,
Δεξιτερῇ χρύσειον ἀνέσχεθες ὑψόθι τόξον·
Μαρμαρῇ δ' ἀπέλαμψε βιοῦ περὶ πάντοθεν αἶγλη.

ARGON. IV. 1706.

Ios insula.

North of Thera is Ios, where, according to some accounts, Homer was interred. (Strab. X. p. 484. Plin. IV. 12.) It was also said that the poet's mother was a native of this island. (Steph. Byz. v. Ἴος. Eustath. ad Il. H.) The modern name is *Nio*^m.

Sicinus in-
sula.

More to the west lies Sicinos, now *Sikino*, but previously called Œnoe, from the quantity of wine it produced :

..... καὶ τὸν μὲν ἐς Οἰνοίην ἐρύσαντο,
Πρόσθεν, ἀτὰρ Σίκινόν γε μεθύστερον αὐθηδεῖσαν,

^m Voyage Pittoresque de la
Grèce, c. 2. p. 20. The coins
of this island bear the inscrip-

tion IH. IHT. IHTΩN. with the
additional word OMHPOΣ. Ses-
tini, p. 55.

Νῆσον ἑπακτῆρες, Σικίνου ἄπο, τὸν ῥα Θόαντι
Νηϊὰς Οἰνοίη Νύμφη τέκεν εὐνηθεῖσα.

APOLL. ARGON. I. 623.

(Cf. Strab. X. p. 484. Steph. Byz. v. Σίκηνος. Plin. IV. 12.) Allusion is made to it in a fragment of Solon, preserved by Diogenes Laërt.

Εἶην δὴ τότε ἐγὼ Φολεγάνδριος, ἧ Σικινίτης
'Αντί γ' Ἀθηναίου, πατριδ' ἀμειψάμενος.

Pholegandrus, named in the same passage of the ^{Pholegan-} poet, is a small island a little to the south-west of ^{drus insula.} Sicinus. It was so barren and rocky that Aratus called it the iron isle :

᾽Ω Λητοῖ, σὺ μένεις μετὰ σιδηρεῖῃ Φολεγάνδρῳ
Δειλῇ, ἧ Γύαρον παρελεύσεαι αὐτίχ' ὁμοίην.

(ap. Strab. X. p. 485.)

Νῆσοι ἐρημαῖαι, τρύφεα χθόνος, ἃς κελαδεῖνός
Ζωστήρ Αἰγαίου κύματος ἐντὸς ἔχει,
Σίφνον ἐμιμήσασθε, καὶ αὐχμηρὰν Φολέγανδρον,
Τλήμονες, ἀρχαίην τ' ὠλέσατ' ἀγλαίην
Ἦ ῥ' ὁμᾶς ἐδίδασκεν ἐὼν τρόπον ἢ πότε κλεινὴ
Δῆλος, ἐρημαίου δαίμονος ἀρξαμένη.

ANTIPAT. THESSAL. ANAL. t. II. p. 119.

(Cf. Solon. Frag. ap. Diog. Laërt. p. 28. Steph. Byz. v. Φολέγανδρος.) The modern name is *Policandro*.

Kardiotissa, which lies between it and Sicinus, is probably the Lagusa of Strabo, X. p. 484. Steph. ^{Lagusa in-} Byz. v. Λάγουσα. Eustath. II. B. p. 306. ^{sula.}

Polino, to the west of Pholegandros, is supposed to be the Polyægos of Pliny, IV. 12.

^{Polyægos}
^{insula.}

To the east of Sicinos, *Raclia* probably represents Donysia, or Donysa, alluded to by Virgil :

^{Donysa in-}
^{sula.}

Bacchatamque jugis Naxon, viridemque Donysam.

ÆN. III. 125.

Marmoreamque Paron, viridemque allapsa Donysam,
Æginamque simul, sementiferamque Seriphum.

CIRIS v. 476.

(Cf. Tacit. Ann. IV. 30. Mel. II. 7. Plin. IV. 12. Steph. Byz. v. Δονουσία.)

Schinussa
insula.

Schinussa, named by Pliny (IV. 12.) and Steph. Byz., (v. Σχίνουσσα,) is *Skinosa*, to the east of Donysa.

Nicasia,
Phacussa
insulae.

We then reach Nicasia, now *Caro*, and Phacussa, *Gaiphonisi*. (Plin. IV. 12. Steph. Byz. vv. Νίκασια, Φάκουσσα.)

Amorgos
insula.

Amorgos, which still retains its name, is a more considerable island, situated to the east of Nicasia; according to Scylax (Peripl. p. 22.) and Steph. Byz. (v. Ἀμοργος) it contained three towns, named Arcesine, Ægialus, and Minoa. The former yet preserves its name, and stands on the northern extremity of the island. Ægialus is perhaps *Pto S. Anna*. Minoa was the birthplace of Simonides, an Iambic poet, mentioned by Strabo, (X. p. 487.) Suidas, (III. 315.) Eustathius, (ad Dion. Perieg. p. 76.) and others. (Cf. Clem. Alex. Strom. I. p. 398.) Amorgus gave its name to a peculiar linen dress manufactured in the island. (Steph. Byz. v. Ἀμοργος. Pausan. Lex. Attic. ap. Eustath. ad Dionys. Perieg. p. 76.)

Cinarus
insula.
Letandros,
Odia, Le-
binthus in-
sulæ.

Around Amorgos we may notice Cinara, now *Kinara*, (Plin. IV. 12. Athen. II. p. 71.) Letandros, perhaps *Stenosa* Odia, (Plin. loc. cit.) and Lebinthus *Levita*. (Strab. X. p. 487.)

Dextra Lebinthos erat, fecundaque melle Calymne.

OVID. METAM. VIII. 222.

(Cf. Art. Amand. II. 81.)

Astypalæa
insula.

More to the south is Astypalæa, now *Stanpalia*, which is 88 miles in circuit, and distant, as Pliny

reports, 125 miles from Cadistus in Crete. (IV. 12.) Strabo informs us it contained a town of the same name. (X. p. 488.) It is said that hares having been introduced into this island from Anaphe, it was so overrun with them, that the inhabitants were under the necessity of consulting the oracle, which advised their hunting them with dogs; in one year 6000 are said to have been caught. (Hegesandr. Delph. ap. Athen. IX. 63.)

Dextra Lebinthos erat silvisque umbrosa Calymne,
Cinctaque piscosis Astypalæa vadis.

OVID. ARND. AMAT. II. 81.

(Cf. Steph. Byz. v. Ἀστυπάλαια. (Schol. Apoll. Rh. I. 185. et II. 868.)

A little to the north-east of Astypalæa was Tra-^{Tragia insula.} *Tragonisi*, mentioned by Thucydides, (I. 116.) Plutarch, (Vit. Pericl.) Pliny, (IV. 12.) and Stephanus Byz. (v. Τραγαία.) Hippuris is *Hermo-*^{Hippuris insula.} *nisi*, situated between Tragia and Anape :

Τοῖσι δέ τις Σποράδων βαιὴ ἀπὸ τέτρ' ἐφαάνθη
Νῆσος ἰδεῖν, ὀλίγης Ἰππουρίδος ἀντία νήσου.

APOLL. ARGON. IV. 1711.

(Cf. Schol. ad loc. Steph. Byz. v. Ἰππουρισκός, Pliny, IV. 12.) Pliny names besides these, Camina, Azi-^{Camina, Azibintha, Lanise, Lea, Ascania, Platea, and Techedia.} bintha, Lanise, Lea, Ascania, Platea, and Techedia. Nearer the coast of Asia Minor Strabo places Telos, a long and narrow island, rising high above the sea, opposite to Cnidus. Its circumference is 140 stadia, and it has a good roadstead. (X. p. 488.) This island was also noted for a particular ointment made there. (Plin. IV. 12. XIII. 2.) According to Herodotus, the ancestor of Gelon, tyrant of Sicily, was a native of Telos. (VII. 153. Steph. Byz. v. Τῆλος.) The modern name is *Episkopia*.

VOL. III.

E e

Chalcia insula.

Chalcia, 80 stadia from Telos, and 800 from Astypalæa, possessed a town of the same name, as also a port, and a temple of Apollo. (Strab. X. p. 488. Cf. Scyl. Peripl. p. 38. Thuc. VIII. 41. Theophr. Hist. Plant. VIII. 3. Pomp. Mel. II. 7. Plin. IV. 12. XVII. 2. Steph. Byz. v. Χαλκίς.) It is now called *Karki*, and sometimes *Caravi*ⁿ.

Nisyros insula.

The Nisyros of Homer, (Il. B. 676.) now *Nisari*, is about sixty stadia north of Telos. Strabo describes it as a lofty and rocky isle, with a town of the same name; a port, some warm baths, and a temple of Neptune. Mythologists pretended that this island had been separated from Cos by Neptune, in order that he might hurl it against the giant Polybotes. (Strab. X. p. 488. Apollod. I. 6, 2. Pausan. Attic. 2. Steph. Byz. v. Νίσυρος.)

Stephanus places in Nisyros a town named Argos. (v. Ἄργος.) Herodotus informs us that the Nisyrians were subject to Artemisia, queen of Caria. (VII. 99.)

Carpathus insula.

Carpathus, now *Scarpanto*, which gave its name to the Carpathian sea, is a more considerable island, 200 stadia in circumference, and situated between Crete and Rhodes, from which latter it is distant fifty miles. (Plin. IV. 12.)

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε, Κάσον τε,
Καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·
Τῶν αὖ Φεῖδιππός τε καὶ Ἀντιφός ἡγησάσθην,
Θεσσαλοῦ υἱὲ δύω, Ἡρακλείδαο ἀνακτος. IL. B. 676.

Κάρπαθος αὐθ' ἐτέρωθι, ποτὶ ζόφον, ἐγγύθι δ' αὐτῆς
Κρήτη τιμήεσσα— DIONYS. PERIEG. 500.

Strabo states it contained four towns, the principal

ⁿ Dapper's Travels, p. 19. 161. 164.

one of which was called Nisyrus. (X. p. 489. Scyl.<sup>Nisyrus
urbs.</sup> p. 38.) Ptolemy calls the southern promontory of the island Thoantium, the northern, Ephialtium.<sup>Thoantium
prom.
Ephialtium
prom.</sup> (p. 92.)

Casus, according to Strabo, is 70 stadia from Carpathus, and 250 from cape Sammonium in Crete; and he estimates its circumference at 80 stadia. (Cf. Plin. IV. 12.) There was a town of the same name; and around the island several smaller ones, called the Casian isles. (Strab. loc. cit.) It was once called Astrabe. (Steph. Byz. v. Κάσος. Plin. IV. 12.) The modern name is *Caso*. Strabo informs us that geographers could not certify what isles Homer meant to designate by the name of Calydnæ; but the ge-<sup>Calydnæ
insulæ.</sup>nerally received opinion was that he alluded to Calymna, now *Calimna*, and some minor isles which lie around it. (X. p. 488.) Herodotus, who also speaks of the Calydnians, says they were subject to Artemisia. (VII. 99. Cf. Scyl. Peripl. p. 38. Diod. Sic. V. c. 54. Lycophr. 25.) Calymna, as well as<sup>Calymna
insula.</sup> the neighbouring isles, was celebrated for the excellence of its honey:

Dextra Lebinthos erat fœcundaque melle Calymne.

OVID. METAM. VIII. 222.

(Cf. Strab. X. p. 489. Steph. Byz. v. Κάλυδνα et Κάλυμνα. Suid. et Etym. M. v. Κάλυμνος.)

Our description of the Grecian islands here terminates, since those which are situated in the Icarian sea, together with Samos, Cos, and Rhodes, belong to Asia Minor.



GEOGRAPHICAL INDEX.

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N. B. The Roman numerals refer to the volume, the figures to the page. The Greek ethnic of each town or place has been sub-joined where there was authority for it.

- ΑΒ.Β. ii. 186.
 "Αβαι, 'Αβαῖος.
 Abantes, ii. 121.
 Abantia, i. 65.
 Abantis regio, i. 65.
 Abdera, i. 308.
 "Αβδηρα, 'Αβδηρίτης.
 Abia, iii. 141.
 Acacesium, iii. 336.
 'Ακακήσιον, 'Ακακήσιος.
 Acacesius collis, iii. 336.
 Academia, ii. 344.
 Acanthus mons, ii. 99.
 Acanthus Maced. i. 261.
 "Ακανθος, 'Ακάνθιος.
 ——— Athaman. ii. 99.
 Acarnania, ii. L.
 Acarnanes, ii. 3.
 Ace, iii. 340.
 Acesæ, i. 279.
 'Ακέσαι, 'Ακεσαῖος.
 Acesamenæ, i. 279.
 'Ακεσαμεναί, 'Ακεσαμένιος.
 Achæorum portus, iii. 140.
 Achaia Thessal. i. 397.
 ——— Pelop. iii. 38.
 ——— fons, iii. 151.
 ——— Cret. iii. 391.
 Acharnæ, ii. 401.
 'Αχαρναι, 'Αχαρνεύς.
 Acharnicæ portæ, ii. 313.
 Acharræ, i. 419.
 "Αχαρρα, 'Αχαρραῖος.
 Achelous fl. Acarn. ii. 20.
 ——— Thess. i. 440.
 ——— Arcad. iii. 338.
 Acherdus, ii. 409.
 'Αχερδοῦς, 'Αχερδοῦσιος.
 Acheron fluvius Epir. i. 111.
 ——— Elid. iii. 113.
 Acherusia palus, i. 112.
 Achilleius portus, iii. 190.
 Achradus, ii. 409.
 'Αχραδοῦς, 'Αχραδοῦσιος.
 Acidas vel Acidon fluvius, iii. 115.
 Acontisma, i. 299.
 Acontium Eub. ii. 145.
 ——— Arcad. iii. 350.
 'Ακόντιον, 'Ακόντιος, et 'Ακοντιεύς.
 Acontius mons et fluvius, iii. 250.
 Acræ, ii. 88.
 Acræphia, ii. 255.
 'Ακραφία, 'Ακραφιαῖος, et 'Ακραί-
 φιος.
 Acragas Ætol. ii. 88.
 ——— Eub. ii. 145.
 Acrathos promontorium, i. 261.
 Acriæ, iii. 194.
 Acritas promont. iii. 138.
 Acroceraunii montes, i. 94.
 Acroceraunium promontorium
 i. 94.
 Acrocorinthus, iii. 24.
 Acrolissus, i. 42.

GEOGRAPHICAL INDEX.

Acropolis, ii. 88.
 Acrorea regio iii. 93.
 Acrothoum vel Acrothoi, i. 260.
 Ἀκρόθωσι, Ἀκρόθωσις et Ἀκροθω-
 τής.
 Acurium mons postea Galate,
 ii. 158.
 Acte regio Chalcid. i. 257.
 — Pelop. iii. 34.
 Actium, ii. 8.
 Ἀκτιον, Ἀκτιος.
 Acyphas, ii. 103.
 ad Aquas, i. 282.
 — Cephalon, i. 282.
 — Decimum, i. 281.
 — Duodecimum, i. 281. 332.
 — Dianam Illyr. i. 82.
 — — Epir. i. 154.
 — Fines, i. 282.
 — Genusum, i. 82.
 — Herculem, i. 282.
 — Novas, i. 82.
 — Quintum, i. 83.
 Æa fons, i. 234.
 — urbs, i. 448.
 Æane, i. 201.
 Æantium promontorium, i. 425.
 Ædepsus, ii. 130.
 Ἀἰδέψιος, Αἰδέψιος.
 Ægæ Maced. quæ et Edessa,
 i. 226.
 — Chalcid. i. 247.
 — Locr. ii. 120.
 — Eub. ii. 130.
 — Ach. iii. 59.
 Ἀγαί, Αἰγαῖος.
 Ægæa, i. 220.
 Ægæum mare, i. 6.
 Ægaleos mons, ii. 355.
 Ægeleon, i. 441.
 Ægestæi, i. 198.
 Ægialus, iii. 38.
 — urbs Amorg. ins. iii. 416.
 Ægiæ, iii. 217.
 Ægila, iii. 225.

Ægilia insula Eub. ii. 140.
 — Lacon. iii. 200.
 — dem. Attic. ii. 373.
 Ἀγιλία, Αἰγυλίας.
 Ægilips, ii. 47.
 Ægilodes sinus, iii. 225.
 Ægina insula, iii. 275.
 — civitas, iii. 280.
 Ἀἴγινα, Αἰγινήτης.
 Æginium, i. 355.
 Ἀἰγίνιον, Αἰγινεύς.
 Ægira, iii. 57.
 Ἀἰγείρα, Αἰγειράτης.
 Ægireus, ii. 47.
 Ægirusa, ii. 440.
 Ἀἰγείρουσα, Αἰγειρούσιος.
 Ægitium, ii. 90.
 Ægium, iii. 63.
 Ἀἴγιον, Αἰγινεύς.
 Ægonea, i. 440.
 Ἀἰγώνεια, Αἰγωνεύς.
 Ægospotami fluvius, i. 330.
 Ægosthenæ, ii. 437.
 Ægostis, ii. 120.
 Ἀἰγώστις, Αἰγωστήτης.
 Ægys, iii. 224.
 Ἀἴγυς, Αἰγύτης.
 Ælea, i. 283.
 Ænarium, iii. 63.
 Ænea Acarn. ii. 30.
 — Maced. i. 242.
 Ἀἴνεια, Αἰνειάτης.
 Ænians, i. 446.
 Ænianum sinus, i. 435.
 Ænion promontorium, i. 243.
 Ænos Thrac. i. 319.
 Ἀἴνος, Αἴνιος.
 — Thess. urbs et fluvius, i. 396.
 Ænyra, i. 334.
 Æoles, i. 24.
 Æolis, ii. 183.
 Æpea Messen. iii. 139.
 — Cret. iii. 391.
 Æpyti tumulus, iii. 311.
 Æræ, i. 279.
 Ἀῤῥαί, Αῤῥαῖος.
 Æropus mons, i. 101.

GEOGRAPHICAL INDEX.

- Æson fluvius, i. 215.
 — vel Æsonia, i. 434.
 Ἄσων, Ἀσώνιος.
 Æstræi, i. 273.
 Æstræum, Asterium, et Astræa, i. 273.
 Æsyme vel CEsyme, i. 297.
 Αἰσύμη, Αἰσυμαῖος.
 Æthalidæ, ii. 408.
 Αἰθαλῖδαι, Αἰθαλῖδης.
 Æthea, iii. 153.
 Αἰθεῖα, Αἰθεύς.
 Æthices, i. 352.
 Ætoli, ii. 61.
 Ætolia, ii. 60.
 — Lacon. urbs, iii. 225.
 Aganippe fons, ii. 205.
 Agassæ, i. 220.
 Agathea, ii. 188.
 Agnus sive Hagnus, ii. 398.
 Ἀγνούς, Ἀγνούσιος.
 Agora, i. 326.
 Agræ, ii. 340.
 Agræi, ii. 37.
 Agrais, ii. 38.
 Agraule sive Agrule, ii. 391.
 Ἀγραυλὴ et Ἀγρύλη, Ἀγρυλεύς.
 Agremones, ii. 93.
 Agrianes gens, i. 273.
 — fluvius, i. 317.
 Agrinium, ii. 83.
 Agriopium, ii. 217.
 Agrium, iii. 391.
 Alagonia, iii. 143.
 Alalcomenæ Bæot. ii. 236.
 Ἀλαλκομεναί, Ἀλαλκομένιος.
 — Aster. Ins. ii. 49.
 Alalcomenia fons, iii. 306.
 Alapta, ii. 263.
 Alba, iii. 391.
 Albani, i. 70.
 Albanopolis, i. 70.
 Albius mons, i. 33.
 Alcathous arx Megar. ii. 430.
 Alcimedon campus, iii. 306.
 Alcimus promontorium, ii. 352.
 Alcomenæ, i. 271.
 Ἀλκομεναί, Ἀλκομενεύς.
 Alcyonia palus, iii. 238.
 Alcyonium mare, ii. 291.
 Alea Thess. i. 448.
 — Arcad. iii. 311.
 Ἀλέα, Ἀλεός, et Ἀλεάτης.
 Aleisium, iii. 108.
 Aleisus fluvius, iii. 108.
 Alesia, iii. 214.
 Alesium mons, iii. 303.
 Alimus, ii. 368.
 Ἀλιμοῦς, Ἀλιμούσιος.
 Aliphera, iii. 326.
 Ἀλιφῆρα, Ἀλιφηρεύς.
 Alitrope, i. 411.
 Alium, iii. 93.
 Allante et Allantium Maced. i. 230.
 — Arcad. iii. 355.
 Ἀλλάντη, Ἀλλάντιος.
 Allaria, iii. 391.
 Ἀλλάρια, Ἀλλαριώτης.
 Allyngus, iii. 391.
 Almana, i. 275.
 Almpopes, i. 272.
 Almopia, i. 272.
 Aloium, i. 448.
 Ἀλώιον, Ἀλωεύς.
 Alope Phthiot. i. 411.
 Ἀλόπη, Ἀλοπεύς.
 — Locr. Ozol. ii. 110.
 — Opunt. ii. 117.
 Alopece, ii. 394.
 Ἀλωπέκη, Ἀλωπεκέυς.
 Alopeconnesus, i. 326.
 Ἀλωπεκόννησος, Ἀλωπεκοννήσιος.
 Alorus, i. 221.
 Ἀλωρος, Ἀλωρίτης.
 Alos sive Halos Phthiot. i. 405.
 Ἄλος, Ἀλεός, et Ἀλοῖσιος.
 Alpeni et Alpenus, ii. 112.
 Alpheus fluvius, iii. 105. 348.
 353.
 Alponus urbs et mons, i. 279.
 Ἀλπάνος, Ἀλπάνιος.
 Altis Olymp. iii. 98.
 Altus, i. 238.
 Ἀλτὸς, Ἀλτιος.

GEOGRAPHICAL INDEX.

Alysis mons, iii. 392.
 Alyssus fons, iii. 320.
 Alyzia, ii. 18.
 'Αλύζεια et 'Αλυζία, 'Αλυζαῖος,
 Amantia, i. 64.
 'Αμαντία, 'Αμαντῖνος.
 Amarynthus, ii. 138.
 'Αμάρυνθος, 'Αμαρύνθιος.
 Amathus fluvius, iii. 117.
 Ambracia, i. 145.
 'Αμβρακία, 'Αμβρακιώτης, et 'Αμ-
 βρακιεύς.
 Ambracius sinus, i. 152.
 Ambracus, i. 152.
 'Αμβρακος, 'Αμβράκιος.
 Ambryssus, ii. 159.
 'Αμβρύσσος, 'Αμβρύσιος.
 Amerus mons, i. 105.
 Amilus, iii. 308.
 Aminius fluvius, iii. 334.
 Annites fluvius, i. 264.
 Amnisus portus et fluvius, iii.
369.
 Amolbus, i. 279.
 'Αμόλβος, 'Αμόλβιος.
 Amorgus insula, iii. 416.
 Ampelos promontorium, i. 256.
 ——— urbs et promont. Cret.
 iii. 372.
 Amphanaë Thess. i. 434.
 ——— Dor. ii. 103.
 'Αμφαναι, 'Αμφαναῖος.
 Amphaxitis, i. 233.
 Amphea, iii. 147.
 'Αμφεια, 'Αμφεύς.
 Amphiale promontorium, ii.
 354.
 Amphiarai templ. et balnea, ii.
273.
 Amphicæa, ii. 176.
 'Αμφικάια, 'Αμφικαῖεύς.
 Amphictyones, i. 344.
 Amphidoli, iii. 107.
 Amphigenia, iii. 152.
 'Αμφιγένεια, 'Αμφιγενεύς.
 Amphilochoi, ii. 39.
 Amphimalla, iii. 366.
 Amphimallius sinus, iii. 367.

Amphimatrium, iii. 367.
 Amphipagus promontorium, i.
162.
 Amphipolis, i. 292.
 'Αμφίπολις, 'Αμφιπολίτης.
 Amphissa, ii. 111.
 'Αμφισσα, 'Αμφισσαῖος, et 'Αμ-
 φισσεύς.
 Amphitrope, ii. 396.
 'Αμφιτρόπη, 'Αμφιτροπεύς.
 Amphitus fluvius, iii. 146.
 Amyclæ, iii. 212.
 'Αμύκλαι, 'Αμυκλαῖος.
 Amyclæum, iii. 392.
 Amydon vel Abydon, i. 234.
 'Αμυδών, 'Αμυδώνιος.
 Anigmone fons, iii. 337.
 Amyntæ, i. 128.
 Amyricus campus, i. 424.
 Amyrus fluvius, i. 423.
 ——— urbs, i. 424.
 'Αμυρος, 'Αμυρεύς.
 Anacæa, ii. 409.
 'Ανακαία, 'Ανακανῖος.
 Anace, iii. 75.
 'Ανάκη, 'Ανακαῖος.
 Anaceium, ii. 323.
 Anactorium, ii. 71.
 'Ανακτόριον, 'Ανακτορίου.
 Anactorius sinus, ii. 8.
 Anagyris, ii. 371.
 'Αναγυρίς, 'Αναγυράσιος, et 'Ανα-
 γυριντίθεν.
 Anamo, i. 218.
 Anaphe insula, iii. 413.
 Anaphlystus, ii. 374.
 'Ανάφληστος, 'Αναφλύστιος.
 Anapus fluvius, ii. 32.
 Anavasaram, i. 282.
 Anaurus fluvius, i. 429.
 Anchesmus mons, ii. 342.
 Anchisæ portus, i. 96.
 Anchisia mons, iii. 306.
 Anchoe, ii. 253.
 Andania, iii. 147.
 'Ανδανία, 'Ανδανεύς, et 'Ανδάνιος.
 Andetrium, i. 36.

GEOGRAPHICAL INDEX.

- Andria Maced. i. 279.
 ——— Elid. iii. 120.
 'Ανδρία, 'Ανδριεύς.
 Andros insula, iii. 410.
 'Ανδρος, 'Ανδριος.
 Anemoessa, iii. 343.
 Anemorea, ii. 186.
 'Ανεμώρεια, 'Ανεμωριεύς.
 Angeæ, i. 419.
 Angele, ii. 397.
 'Αγγελή, 'Αγγελήθεν.
 Angites vel Gangites fluvius, i. 303.
 Anigræa, iii. 236.
 Anigrus fluvius, iii. 114.
 Anonum fons, iii. 217.
 Anthea, iii. 66.
 Anthedon, ii. 264.
 'Ανθηδών, 'Ανθηδόنيος.
 Anthele, i. 444.
 Anthemus regio et urbs, i. 239.
 'Ανθεμούς, 'Ανθεμούσιος.
 Anthene, iii. 236.
 Anthius puteus, ii. 363.
 Anticyra Thess. i. 438.
 ——— Phocid. ii. 156.
 'Αντίκυρα, 'Αντικυρεύς.
 Antigonea Epir. i. 97.
 'Αντιγόνεια, 'Αντιγονεύς, et 'Αντι-
 γόνειος.
 ——— Psaphara, i. 238.
 ——— Chalcid. i. 243.
 ——— Pæon. i. 282.
 Antipatria, i. 75.
 Antirrhiium, ii. 81.
 Antron, i. 409.
 'Αντρον, 'Αντρόνιος.
 Anydrus mons, ii. 391.
 Aoi stena, i. 100.
 Aones, ii. 189.
 Aonius campus, ii. 260.
 Aous vel Æas fluvius, i. 60.
 Apelaurum mons et locus, iii. 311.
 Aperantia regio, ii. 93.
 ——— civitas, ii. 94.
 Aperopia insula, iii. 261.
 Apesas mons, iii. 286.
 Aphas fluvius, i. 130.
 Aphetæ portus, i. 411.
 Aphidantes, i. 145.
 Aphidna Attic. ii. 404.
 ——— Lacon. iii. 225.
 'Αφιδνα, 'Αφιδναῖος.
 Aphrodisia, iii. 196.
 Aphrodisias, i. 331.
 Aphrodisium portus, ii. 350.
 ——— Arcad. iii. 348.
 Aphytis, i. 246.
 'Αφυτις, 'Αφυτεύς, et 'Αφυτήσιος.
 Apobathmi, iii. 236.
 Apollonia Illyr. i. 56.
 ——— Macrobia, i. 260.
 ——— ad Olynth. i. 264.
 ——— Thrac. i. 300.
 ——— Echin. ii. 29.
 ——— Ætol. ii. 89.
 ——— Cret. iii. 367.
 'Απολλανία, 'Απολλωνιάτης.
 Apollonieis, ii. 409.
 'Απολλωνιεύς, 'Απολλωνιεύς.
 Apri, i. 331.
 Apsalus, i. 272.
 Apsus fluvius, i. 55.
 Apsynthii, i. 320.
 Apsynthus, i. 320.
 'Αψυνθος, 'Αψύνθιος.
 ——— fluvius, i. 320.
 Aptera, iii. 378.
 'Απτερα, 'Απτεραῖος.
 Aqua Lyncestis, i. 196.
 Aqtæ regiæ, i. 96.
 ——— Ellopiæ, ii. 128.
 Arachnæus mons, iii. 282.
 Arachthus, Aræthus, et Arethon
 fluvius, i. 151.
 Aracynthus mons Ætol. ii. 72.
 ——— Bæot. ii. 275.
 Araden, iii. 392.
 Aræthyrea, iii. 288.
 Arainus, iii. 190.
 Araphen, ii. 384.
 'Αραφήν, 'Αραφήνιος.
 Araplus, i. 327.
 Aravas fluvius, i. 130.

GEOGRAPHICAL INDEX.

Araxus promontorium, iii. 81.
 Arba, i. 43.
 Arbius mons, iii. 392.
 Arbona, i. 38.
 Arcades, iii. 295.
 Arcadia, iii. 295.
 ——— castellum Zacynth. ii. 58.
 ——— urbs Cret. iii. 385.
 Ἀρκαδία et Ἀρκάδες.
 Arcesine, iii. 416.
 Ardaxanus fluvius, i. 43.
 Ardettus, ii. 341.
 Ardæi, i. 38.
 Ardion mons, i. 38.
 Arene, iii. 115.
 ——— fons, iii. 118.
 Areopagus, ii. 333.
 Arethusa Maced. i. 263.
 ——— Ithac. fons. ii. 48.
 ——— Eub. ——— ii. 135.
 Argeathæ, iii. 320.
 Argenta, i. 357.
 Argilus, i. 266.
 Ἀργίλος, Ἀργίλιος.
 Argissa et Argura, i. 371.
 Argithea, ii. 97.
 Argolis, iii. 226.
 Argos Pelop. iii. 240.
 Ἀργος, Ἀργεῖος.
 ——— Oresticum, i. 197.
 ——— Amphiloichium, ii. 10.
 ——— Pelasgicum, i. 385.
 Argura, ii. 145.
 Ἀργούρα, Ἀργουραῖος.
 Argus campus, iii. 305.
 Argyna, ii. 110.
 Argyphea, iii. 153.
 Argyra fons et urbs, iii. 66.
 Arion fluvius, i. 40.
 Aris Megar. ii. 440.
 ——— Messen. fluvius, iii. 144.
 Aristera insula, iii. 261.
 Aristonautæ, iii. 57.
 Armendon insula, iii. 372.
 Armenium, i. 392.
 Arna, i. 265.
 Arne Thessal. i. 401.

Arne Bœot. ii. 241.
 Ἀρνη, Ἀρναῖος.
 ——— fons Arcad. iii. 305.
 Arnissa, i. 203.
 Aroanii montes, iii. 315.
 Aroanius qui et Olbuis fluvius,
 iii. 312. 317. 320.
 Aroe, iii. 66.
 Arolus, i. 267.
 Arrhiana, i. 327.
 Arsen fl. iii. 323.
 Arsinoe Ætol. ii. 68.
 ——— Cret. iii. 390.
 Ἀρσινόη, Ἀρσινουῖς.
 Artatus fluvius, i. 43. 78.
 Artemisium promontorium Ma-
 ced. i. 242.
 ——— Eub.
 ——— ii. 299.
 Artemisius mons, iii. 293.
 Artemita insula, ii. 29.
 Artiscus fluvius, i. 317.
 Arulos, i. 220. 281.
 Arupenum, i. 33.
 Asæ, iii. 37.
 Ἀσαι, Ἀσαιος.
 Asbotus, i. 448.
 Ἀσβωτος, Ἀσβάτιος.
 Aschium, iii. 75.
 Ἀσχειον, Ἀσχεινός.
 Ascordus fluvius, i. 220.
 Ascra, ii. 206.
 Ἀσκρα, Ἀσκραῖος.
 Ascrivium, i. 38.
 Ascuris palus, i. 382.
 Asea, iii. 348.
 Ἀσία, Ἀσιάτης.
 Asine Messen. iii. 139.
 ——— Lacon. iii. 190.
 ——— Argol. iii. 256.
 Ἀσίγη, Ἀσιναῖος.
 Asinæus sinus, iii. 139.
 Asius mons, iii. 190.
 Asnaus mons, i. 101.
 Asopia regio Sicyon. iii. 54.
 Asopus fluvius Thess. i. 444.
 ——— Bœot. ii. 216.
 ——— Sicyon. iii. 54.

GEOGRAPHICAL INDEX.

Asopus urbs Lacon. [iii. 194.](#)

Aspalathia, ii. [55.](#)

'Ασπαλάθεια, 'Ασπαλαθεύς.

Asparagium, [i. 55.](#)

Aspis Maced. [i. 279.](#)

— insula Argol. iii. [275.](#)

Aspledon, ii. [250.](#)

'Ασπληδών, 'Ασπληδόσιος.

Assu, [i. 257.](#)

Assera vel Cassera, [i. 265.](#)

'Ασσηρα, 'Ασσηρίτης.

Assorus, [i. 239.](#)

Assus fluvius, ii. [180.](#)

Astacus, ii. [19.](#)

'Αστακος, 'Αστακηνός, et 'Αστάκιος.

Asteris insula, ii. [48.](#)

Asterium urbs Thess. [i. 401.](#)

'Αστέριον, 'Αστεριώτης.

— Argol. fluvius, iii.

249.

Asterusia mons, iii. [392.](#)

Astibus, [i. 283.](#)

Astræus fluvius, [i. 222.](#)

Astypalæa promontorium, ii.

374.

— insula, iii. [416.](#)

Asum, iii. [392.](#)

Atæa, iii. [225.](#)

Atalante Maced. urbs, [i. 230.](#)

Atalanta insula Locr. ii. [119.](#)

— Att. ii. [353.](#)

Atene, ii. [409.](#)

'Ατηνή, 'Ατηνεύς.

Athacus, [i. 194.](#)

Athamanes, ii. [95.](#)

Athamania, ii. [94.](#)

Athamantius campus Phthiot.

[i. 404.](#)

— Bæot. ii.

255.

Athenæ Atticæ, ii. [309.](#)

— Acarn. ii. [37.](#)

— Diades, ii. [130.](#)

— Bæot. ii. [257.](#)

Athenæum, iii. [348.](#)

Athene, iii. [225.](#)

Athmonia sive Athmonum, ii.

[401.](#)

'Αθμονία, 'Αθμονεύς.

Athos mons, [i. 257.](#)

Atintanes, [i. 129.](#) [199.](#)

Atrax, [i. 386.](#)

'Ατραξ et 'Ατρακία, 'Ατράκιος.

Attica, ii. [277.](#)

Audaristus, [i. 272.](#)

Augeæ Locr. Epicnem. ii. [116.](#)

— Lacon. iii. [217.](#)

Aulis, ii. [262.](#)

Αὔλις, Αὐλιθιος.

Aulon Illyr. [i. 61.](#)

— Maced. [i. 264.](#)

— Attic. ii. [377.](#)

— Messen. regio et urbs,

iii. [152.](#)

— Cret. iii. [392.](#)

Αὔλων, Αὐλώνιος et Αὐλωνίτης.

Autariatæ, [i. 47.](#)

Automate insula, iii. [413.](#)

Axius fluvius, [i. 234.](#)

Azania, iii. [325.](#)

Azenia, ii. [375.](#)

'Αζηνία, 'Αζηνιεύς.

Azibinthe insula, iii. [417.](#)

Azorus, [i. 365.](#)

'Αζωρος, 'Αζωρίτης.

Babyce, iii. [211.](#)

Bæace, [i. 105.](#)

Βαιάκη, Βαιακαῖος.

Bætium, [i. 279.](#)

Bulla sive Valla, [i. 219.](#)

Βάλλα, Βαλλαῖος.

Balyra fluvius, iii. [150.](#)

Bantia, [i. 76.](#)

Baphyras fluvius, [i. 208.](#)

Barbana fluvius, [i. 40.](#)

Barbosthenes mons, iii. [219.](#)

Bargala, [i. 279.](#)

Bargulum, [i. 69.](#)

Barnus, [i. 80.](#)

Basilis, iii. [334.](#)

Bassæ, iii. [339.](#)

Bate, ii. [409.](#)

Βατή, Βατῆθεν.

Bathos, iii. [335.](#)

Bathyllus fons, iii. [333.](#)

Bathys portus, ii. [263.](#)

GEOGRAPHICAL INDEX.

- Bavo et Boas insula, i. 43.
 Begorrites lacus, i. 204.
 Belbina insula, ii. 379.
 Βέλβινη, Βελβινίτης.
 Belmina sive Belbina, iii. 223.
 Βέλμινα, Βελμινάτης.
 Bembina, iii. 286.
 Βέμβινα, Βεμβινάτης.
 Bendidium, ii. 352.
 Bene, iii. 385.
 Βήνη, Βηναίος.
 Benni, i. 319.
 Berecynthus mons, iii. 379.
 Berenicidæ, ii. 409.
 Βερενικίδαι, Βερενικίδης.
 Berga, i. 304.
 Βέργη, Βεργαίος.
 Bermius mons, i. 233.
 Bermus vel Bora mons, i. 80.
 Berœa vel Berrhœa, i. 231.
 Βερόα, Βεροαῖος et Βεραειός.
 Berta, i. 267.
 Bertiscus mons, i. 80.
 Besa, ii. 376.
 Βήσα, Βησαεύς.
 Bessa, ii. 116.
 Βήσσα, Βησσαίος.
 Bessi, i. 307.
 Beve, i. 194.
 Βείη, Βεναῖος.
 Bevus fluvius, i. 194.
 Biandina, iii. 194.
 Bias fluvius, iii. 140.
 Biennus et Bienna, iii. 373.
 Βιέννος, Βιενναῖος.
 Bienon portus, iii. 364.
 Bisaltæ, i. 265.
 Bisaltes fluvius, i. 267.
 Bisaltia, i. 265.
 Bistones, i. 311.
 Bistonia, i. 311.
 Bistonis lacus, i. 311.
 Bitia sive Batia, i. 134.
 Blemina, iii. 342.
 Boagrius fluvius, ii. 114.
 Boccarus fluvius, ii. 367.
 Boœæ, iii. 195.
 Βοαί, Βοιάτης.
 Boëaticus sinus, iii. 195.
 Boëbe, Thess. i. 392.
 ——— Cret. iii. 385.
 Boëbeis sive Boëbias lacus, i. 391.
 Boedria, ii. 250.
 Boerus, i. 238.
 Boëoti, ii. 189.
 Boëotia, ii. 189.
 Boii, i. 75.
 Boium, ii. 102.
 Bolax, iii. 119.
 Bolbe palus, i. 239.
 ——— urbs, i. 240.
 Bolei, iii. 257.
 Boline, iii. 66.
 Βολίη, Βολιναῖος.
 Bolinæus fluvius, iii. 66.
 Bolurus, i. 131.
 Bomienses, ii. 91.
 Βομιεῖς.
 Borborus fluvius, i. 225.
 Boreum mons, iii. 349.
 Bottiœa sive Bottiœis, i. 220.
 Bræsi, i. 228.
 Brattia insula, i. 43.
 Brauron, ii. 382.
 Βραυράν, Βραυρώνιος.
 Brendice, i. 331.
 Brenthe, iii. 328.
 Βρένθη, Βρενθεάτης.
 Brentheates fluvius, iii. 329.
 Brierophara, i. 332.
 Brilessus mons, ii. 400.
 Bromiscus et Bormiscus, i. 263.
 Βορμίσκος, Βορμισκος.
 Brucida, i. 79.
 Brutidæ, ii. 409.
 Bryanium, i. 271.
 Βρυάνιον, Βρυάνιος.
 Brychon fluvius Pallen. i. 249.
 ——— Magnes, i. 430.
 Brygi vel Phrygi, i. 79.
 Brygias, i. 79.
 Bryseæ, iii. 215.
 Bucephalus portus, iii. 34.
 ——— promont. iii. 261.

GEOGRAPHICAL INDEX.

- Bucheta sive Buchetium, *i.* 133.
 Bucolion, *iii.* 355.
 Budea vel Budeum, *i.* 427.
 Βούθεια, Βούθειος.
 Budorus fluvius Eub. *ii.* 128.
 — promont. et castellum
 Salam. *ii.* 367.
 Budroë insulæ, *iii.* 366.
 Bulis, *ii.* 158.
 Βούλις, Βούλιος.
 Bunima, *i.* 144.
 Bunomus et Bunomea, *i.* 224.
 Buphagium, *iii.* 327.
 Buphagus fluvius, *iii.* 327.
 Buphia, *iii.* 55.
 Βουφία, Βουφειός.
 Buphras fluvius, *iii.* 136.
 Buporthmus promont. *iii.* 260.
 Buprasium, *iii.* 82.
 Βουπράσιον, Βουπράσιος, et Βουπρα-
 σινεύς.
 Bura, *iii.* 60.
 Βούρα, Βουραίος.
 Buraicus fluvius, *iii.* 60.
 Buteia sive Butadæ, *ii.* 409.
 Βουτάδαι, Βουτάδης.
 Buthrotum, *i.* 107.
 Βουθρώτις, Βουθρώτιος.
 Butua vel Buthoe, *i.* 39.
 Βουθήη, Βουθοαίος.
 Bylazora, *i.* 275.
 Bylliace, *i.* 67.
 Byllis, *i.* 67.
 Βύλλης, Βύλλινος.
 Byrsi vel Brysi, *i.* 228.
 Cabirorum ædes, *ii.* 231.
 Cachales fluvius, *ii.* 174.
 Cadistus mons, *iii.* 378.
 Cadmeia Theb. arx, *ii.* 223.
 Cadmi et Harmoniæ tumulus,
i. 39.
 Cæciæ insulæ, *iii.* 275.
 Cæletæ, *i.* 319.
 Cænepolis, *iii.* 187.
 Cæno, *iii.* 392.
 Cæratus urbs et fluvius, *iii.*
367.
 Calamæ, *iii.* 144.
 Calamissus, *ii.* 110.
 Calamydes, *iii.* 377.
 Calarna, *i.* 262.
 Κάλαρνα, Καλαρναίος.
 Calathana, *i.* 419.
 Calathios mons, *iii.* 143.
 Calaurea insula, *iii.* 266.
 Cale, *ii.* 412.
 Calicæni, *i.* 76.
 Calindœa sive Alindœa, *i.* 238.
 Ἀλινδοῖα, Ἀλινδοαῖος.
 Callas fluvius, *ii.* 128.
 Calliæ, *iii.* 344.
 Calliarus, *ii.* 115.
 Καλλίαρος, Καλλιαρείς.
 Callidromus mons, *i.* 445.
 Callienses, *ii.* 91.
 Callinicus collis, *i.* 390.
 Callipeuce saltus, *i.* 211.
 Callipolis, *i.* 330.
 Καλλιπόλις, Καλλιπολίτης.
 Callirhoe fons, *ii.* 338.
 Callithera, Maced. *i.* 267.
 — Dolop. *i.* 419.
 Callium, *ii.* 92.
 Caloi limenes, *iii.* 374.
 Calydon, *ii.* 78.
 Καλυδών, Καλυδώνιος.
 Calydnæ insulæ, *iii.* 419.
 Calymna insula, *iii.* 419.
 Camara, *iii.* 370.
 Καμάρα, Καμαραῖος.
 Cambunii montes, *i.* 365.
 Cambunius saltus, *i.* 365.
 Camina insula, *iii.* 417.
 Cammania, *i.* 108.
 Campsa, *i.* 243.
 Campus Eleon, *i.* 105.
 — Lelantus, *ii.* 135.
 — Argestæus sive Æges-
 tæus, *i.* 198.
 Campylus fluvius, *ii.* 94.
 Canalovii montes, *i.* 200.
 Canastræum promontorium, *i.*
247.
 Canathus fons, *iii.* 240.
 Candavia, *i.* 81.

GEOGRAPHICAL INDEX.

- Canethus mons, ii. [132](#).
 Cantanus, iii. [377](#).
 Cantharolethron, [i](#). [253](#).
 Cantharus portus, ii. [350](#).
 Caphareus promontorium, ii. [143](#).
 Capros portus et insula, [i](#). [263](#).
 Caphyæ, iii. [307](#).
 Καφύαι, Καφύνες, et Καφνάτης.
 Caprisema, iii. [146](#).
 Carabia, [i](#). [239](#).
 Cardamyle, iii. [142](#).
 Καρδαμύλη, Καρδαμυλῆτης.
 Cardia, [i](#). [325](#).
 Καρδία, Καρδιανός.
 Caria arx Megar. ii. [430](#).
 Caricus fluvius, iii. [225](#).
 Carma, iii. [392](#).
 Carnasium, iii. [146](#).
 Carnion fluvius, iii. [341](#).
 Carnus insula, ii. [56](#).
 Carpathus insula, iii. [418](#).
 Κάρπαθος, Καρπάθιος.
 Carthæa, iii. [403](#).
 Καρθαία, Καρθαιεύς.
 Caryæ Lacon. iii. [221](#).
 ——— Arcad. iii. [313](#).
 Καρύαι, Καρύατης.
 Carystus Eub. ii. [140](#).
 ——— Lacon. iii. [224](#).
 Κάρυστος, Καρύστιος.
 Cassandra, [i](#). [246](#).
 Κασσάνδρεια, Κασσανδρείς.
 Cassiope portus, Chaon. [i](#). [96](#).
 ——— Corcyr. [i](#). [162](#).
 ——— promont. Corcyr. [i](#). [162](#).
 Cassopæi, [i](#). [131](#).
 Cassope, [i](#). [134](#).
 Κασσώπη, Κασσωπαῖος.
 Cassotis fons, ii. [172](#).
 Castalia fons, ii. [170](#).
 Casthanæa, [i](#). [424](#).
 Κασθαναία, Κασθαναιεύς.
 Castra, [i](#). [83](#).
 ——— Pyrrhi Maced. Liv. XXXII. [13](#).
 ——— Lacon. iii. [219](#).
 Casus insula, iii. [419](#).
 Catarbates fluvius, [i](#). [34](#).
 Catarrhactes fluvius, iii. [374](#).
 Catopterus mons, ii. [186](#).
 Catre, iii. [392](#).
 Cancon fluvius, iii. [74](#).
 Caucones, [i](#). [33](#). iii. [77](#).
 Caus, iii. [323](#).
 Cecropia arx Athen. ii. [328](#).
 Cecropium, ii. [331](#).
 Ccecryphalea insula, iii. [275](#).
 Cedi sive Cedæ, ii. [412](#).
 Κηδοὶ sive Κηδαί, ἐκ Κηδών.
 Cedrius mons, iii. [381](#).
 Ceiriadæ, ii. [397](#).
 Κειριάδαι, Κειριάδης.
 Celadon fluvius, iii. [118](#).
 Celadone, ii. [120](#).
 Κελαδώνη, Κελαδωναῖος.
 Celadus fluvius, iii. [338](#).
 Celænidium, [i](#). [198](#).
 Celæthi, [i](#). [128](#).
 Celæthra, ii. [275](#).
 Celeæ, iii. [292](#).
 Celenderis, iii. [266](#).
 Celetrum, [i](#). [197](#).
 Cellæ, [i](#). [203](#).
 Celossa et Celusa mons, iii. [282](#).
 Celydnus fluvius, [i](#). [66](#).
 Cenæum promontorium, ii. [129](#).
 Cenchreæ portus Corinth. iii. [27](#).
 ——— Argol. iii. [293](#).
 Cenchreis insula, iii. [275](#).
 Cenerium, iii. [132](#).
 Ceos insula, iii. [401](#).
 Κέος, Κεῖος.
 Cephale, ii. [412](#).
 Κεφαλῆ, Κεφαλῆθεν.
 Cephallenia insula, ii. [49](#).
 Cephisia, ii. [400](#).
 Κηφισία, Κηφισιεύς.
 Cephissus palus, ii. [244](#).
 Cephissus fluvius Phoc. ii. [180](#).
 ——— Attic. ii. [357](#).
 ——— Eleus. ii. [360](#).
 ——— Salam. ii. [367](#).

GEOGRAPHICAL INDEX.

Ceraitæ, iii. [391.](#)
 Ceramicus inter. ii. [315.](#)
 ————— exter. ii. [342.](#)
 Ceramie, i. [282.](#)
 Cerata mons, ii. [363.](#)
 Cerausius mons, iii. [339.](#)
 Cerax, i. [75.](#)
 Cercas, ii. [264.](#)
 Cercetius mons, i. [353.](#)
 Cercine mons, i. [275.](#)
 Cercinitis palus, i. [289.](#)
 Cercinium, i. [392.](#)
 Cerdylum, i. [266.](#)
 Ceressus, ii. [208.](#)
 Cerinthus, ii. [128.](#)
 Κήρινθος, Κηρίνθιος.
 Cermorus, i. [297.](#)
 ————— sinus, i. [297.](#)
 Cerynea urbs et mons, iii. [63.](#)
 Κερίνεια, Κερυνεύς.
 Cerynites fl. iii. [63.](#)
 Cestreni, i. [109.](#)
 Cestria, i. [109.](#)
 Cestrine, i. [108.](#)
 Cestrinus fluvius, i. [109.](#)
 Cetia promont. iii. [371.](#)
 Chaa, iii. [118.](#)
 Chabrias fluvius, i. [242.](#)
 Chæronea, ii. [241.](#)
 Χαιρώνεια, Χαιρωνεύς.
 Chætæ, i. [238.](#)
 Chalæon, ii. [109.](#)
 Χάλαιον, Χαλαῖος.
 Chalastra, i. [235.](#)
 Χαλάστρα, Χαλαστραῖος.
 Chalcetorium, iii. [395.](#)
 Καλκητόριον, Καλκητορεύς.
 Chalcia insula, iii. [418.](#)
 Chalcidice, i. [241.](#)
 Chalcis Eub. ii. [131.](#)
 Χαλκίς, Χαλκιδεύς.
 ————— Ætol. ii. [76.](#)
 ————— Corinth. iii. [35.](#)
 ————— Elid. iii. [114.](#)
 ————— mons, ii. [75.](#)
 Chalia, ii. [270.](#)
 Χαλία, Χάλιος.
 Chaon mons, iii. [293.](#)

Chaones, i. [93.](#)
 Chaonia, i. [93.](#)
 Characoma, iii. [222.](#)
 Charadra fluvius, i. [137.](#)
 ————— urbs Phoc. ii. [176.](#)
 Χάραδρα, Χαραδραῖος.
 Charadrus, i. [137.](#)
 ————— Phoc. fluvius, ii. [176.](#)
 ————— Ach. ——— iii. [66.](#)
 ————— Messen. ——— iii. [147.](#)
 ————— Argol. ——— iii. [292.](#)
 Charadriæ, i. [261.](#)
 Charax, i. [381.](#)
 Charisia, iii. [343.](#)
 Chastia, ii. [402.](#)
 Χαστία, Χαστιεύς.
 Chauni, i. [128.](#)
 Chelonatas promontorium, iii. [85.](#)
 Chelydorea mons, iii. [314.](#)
 Chenæ Thess. i. [441.](#)
 ————— Lacon. iii. [197.](#)
 Χήν, Χηνιεύς.
 Chersonnesus Thrac. i. [322.](#)
 ————— Ætol. ii. [76.](#)
 ————— Eub. promont. ii. [145.](#)
 ————— Corinth. iii. [34.](#)
 ————— Cret. portus, iii. [370.](#)
 Chimarrus rivus, iii. [238.](#)
 Chimera, i. [95.](#)
 Chimerium promontorium, i. [111.](#)
 Chironis stabulum, iii. [150.](#)
 Chitone, ii. [417.](#)
 Chœreæ insulæ, ii. [140.](#)
 Chærii saltus, iii. [141.](#)
 Cholargus, ii. [417.](#)
 Χόλαργος, Χολαργεύς.
 Chollidæ, ii. [418.](#)
 Χολλίδαι, Χολλιδής.
 Choma, iii. [349.](#)
 Chryse insula ad Lemn. i. [341.](#)
 ————— ad Cret. iii. [373.](#)
 Chrysondio, i. [75.](#)
 Chrysopolis, i. [294.](#)
 Chrysorrhoas fluvius, iii. [265.](#)

GEOGRAPHICAL INDEX.

- Chyton, *i.* 110.
 Ciamon promont. *iii.* 366.
 Cicones, *i.* 313.
 Cicynethus insula et urbs, *i.* 426.
 Cicyнна, *ii.* 412.
Κίκυννα, Κικυννόθεν.
 Cimarum promont. *iii.* 365.
 Cimolia, *ii.* 440.
 Cimolus insula, *iii.* 405.
Κιμόλιος, Κιμόλιος.
 Cimonium, *ii.* 333.
 Cinarum insula, *iii.* 416.
 Cireus fluvius, *ii.* 145.
 Cirphis mons, *ii.* 154.
 Cirrha, *ii.* 152.
Κίρρα, Κίρραϊος.
 Cisamus portus, *iii.* 365.
 Cissa fons, *iii.* 306.
 Cissus urbs et mons, *i.* 238.
Κίσσος, Κισσεύς.
 Cithæron mons, *ii.* 218.
 Cladeus fluvius, *iii.* 106.
 Claudia vel Claudus insula, *iii.* 376.
 Claudanum, *i.* 84.
 Clausula fluvius, *i.* 40.
 Cleonæ Chalcid. *i.* 260.
 — Argolid. *iii.* 287.
Κλεωναί, Κλεωναϊός.
 Clepsydra fons, *iii.* 150.
 Climax, *iii.* 305.
 Clitæ, *i.* 246.
 Clitor urbs et fl. *iii.* 315.
Κλείτωρ, Κλειτόριος.
 Clodiana, *i.* 82.
 Cnacadius mons, *iii.* 190.
 Cnacalus mons, *iii.* 308.
 Cnacion fluvius, *iii.* 211.
 Cnauson, *iii.* 343.
 Cnemides, *ii.* 115.
 Cnemis mons, *ii.* 116.
 Cnopia, *ii.* 273.
 Cobrys portus, *i.* 325.
 Coccygius mons, *iii.* 258.
 Coeetus fluvius, *i.* 112.
 Codrion, *i.* 76.
 Cœla Eubœæ, *ii.* 143.
 Cœle, *ii.* 336.
Κοίλη, ἐκ Κοίλης.
 Cœlus vel Cœla, *i.* 328.
 Cœnyra, *i.* 334.
 Cœte insula, *iii.* 366.
 Coeus fluvius, *iii.* 151.
 Colacea, *i.* 441.
 Colias promontorium, *ii.* 368.
 Collentum, *i.* 43.
 Colonides, *iii.* 139.
 Colonis insula, *iii.* 261.
 Colonus Agoræus, *ii.* 320.
 — Hippus, *ii.* 345.
Κολωνός, Κολωνήθεν.
 Colophoniorum portus, *i.* 256.
 Colyrgia promont. *iii.* 260.
 Colypes, *ii.* 413.
 Colyttus, *ii.* 337.
Κολυττός, Κολυττεύς.
 Comarus portus, *i.* 135.
 Combrea, *i.* 243.
 Compsatus fluvius, *i.* 311.
 Condylea, *iii.* 308.
 Conope urbs, *ii.* 68.
Κονόπη, Κονοπεύς.
 — lacus, *ii.* 69.
 Contadesdus fluvius, *i.* 317.
 Conthyle, *ii.* 412.
Κονθύλη, Κονθυλεύς.
 Contoporia, *iii.* 36.
 Copæ, *ii.* 255.
Κόπαι, Κοπαϊός.
 Copais palus, *ii.* 256.
 Cophos portus, *i.* 256.
 Coracæ, *i.* 426.
 Coracis petra, *ii.* 48.
 Coreyra insula, *i.* 155.
 — civitas, *i.* 161.
Κέρκυρα, Κερκυραϊός.
 — nigra insula, *i.* 45.
 Coressia, *iii.* 402.
 Corinthia, *iii.* 9.
 Corinthiacus sinus, *iii.* 3.
 Corinthus, *iii.* 22.
Κόρινθος, Κορίνθιος.
 Corium, *iii.* 392.
 Coronæus sinus, *iii.* 140.
 Corone Messen. *iii.* 139.

GEOGRAPHICAL INDEX.

Κορώνη, Κορωνεύς.
 Coronea Phthiot. *i.* [415.](#)
 ——— Boeot. ii. [237.](#)
 Κορώνεια, Κορώνιος, et Κορωναῖος.
 ——— peninsula Attic. ii. [38](#) *L.*
 ——— Corinth. iii. [37.](#)
 Coronta, ii. [33.](#)
 Κόροντα, Κοροντεύς.
 Corope, *i.* [449.](#)
 Κορώπη, Κορωπαῖος.
 Corragum, *i.* [75.](#)
 Corsea vel Corseæ, ii. [252.](#)
 Corvorum insulæ, iii. [324.](#)
 Coryca insula, iii. [365.](#)
 Corycium antrum, ii. [172.](#)
 Corycus promont. et mons, iii. [365.](#)
 Corydallus mons, ii. [354.](#)
 ——— demus, ii. [354.](#)
 Κορυδαλλός, Κορυδαλλεύς.
 Coryne, iii. [91.](#)
 Coryphasium, iii. [132.](#)
 Corytheis, iii. [355.](#)
 Coscynthus fluvius, ii. [146.](#)
 Cossinites fluvius, *i.* [312.](#)
 Cothocidæ, ii. [412.](#)
 Κοθακίδαι, Κοθακίδης.
 Cotylæum mons, ii. [139.](#)
 Cotylus mons, iii. [339.](#)
 Cotyrta, iii. [196.](#)
 Craneæ insula, iii. [192.](#)
 Cranai, *i.* [26.](#) ii. [278.](#)
 Crania cast. Ambrac. *i.* [152.](#)
 Κράνεια, Κρανειάτης.
 ——— mons, *i.* [152.](#)
 Cranii, ii. [51.](#)
 Κράνιοι, Κρανιεύς.
 Cranon sive Crannon Thess. *i.* [387.](#)
 Κράνον, Κρανώνιος.
 ——— Athaman. ii. [99.](#)
 Crateæ insulæ, *i.* [43.](#)
 Crathis fluvius, iii. [59.](#)
 ——— mons, iii. [59.](#)
 Craugiæ insulæ, iii. [275.](#)
 Crausindon fluvius, *i.* [430.](#)
 Crenæ, ii. [39.](#)
 Crenides, *i.* [301.](#)
 VOL. III.

Creonium, *i.* [76.](#)
 Creopolus mons, iii. [294.](#)
 Cresius collis, iii. [350.](#)
 Cressa vel Critæa, *i.* [330.](#)
 Creston urbs, *i.* [241.](#)
 Κρήστων, Κρηστανῶος.
 Crestonia, Grestonia, et Græstonia, *i.* [240.](#)
 Crete insula, iii. [356.](#)
 Κρήτη, Κρηταῖος, et Κρηταιεύς.
 Creticum mare, *i.* [6.](#)
 Creusa vel Creusis, ii. [202.](#)
 Κρεῦσις, Κρευσιεύς.
 Crioa, ii. [412.](#)
 Κριῶα, Κριῶθεν.
 Crissa, ii. [154.](#)
 Κρίσσα, Κρυσσαῖος.
 Crissæus sinus, ii. [151.](#)
 Crithote Chers. *i.* [330.](#)
 Κριθωτή, Κριθώσις.
 ——— Acarn. promont. ii. [19.](#)
 Criumetopon promont. iii. [363.](#)
 Crius fluvius, iii. [59.](#)
 Croceæ, iii. [217.](#)
 Κροκέαι, Κροκεάτης.
 Crocius campus, *i.* [404.](#)
 Croconis regia, ii. [359.](#)
 Crocyleum Ithac. ii. [47.](#)
 Crocylium Ætol. ii. [89.](#)
 Κροκύλειον, Κροκυλεύς.
 Crommyon, iii. [32.](#)
 Κρομμύων, Κρομμυώνιος.
 Cromni vel Cromi, iii. [341.](#)
 Κρόμνιοι, Κρωμνίτης.
 Cronius mons, iii. [103.](#)
 Cropia, ii. [396.](#)
 Κρωπία, Κρωπίδης.
 Cruni fons, iii. [114.](#)
 Crusæi, *i.* [242.](#)
 Crusis vel Crossæa regio, *i.* [242.](#)
 Ctimene vel Ctemene, *i.* [417.](#)
 Κτημένη, Κτημεναῖος.
 Cuarius vel Curalius fl. Estiæot. *i.* [363.](#)
 ——— Phthiot. *i.* [406.](#)
 ——— Boeot. ii. [239.](#)
 F f

GEOGRAPHICAL INDEX.

Cudetus fluvius, i. 311.
 Curetes, i. 13. ii. 60.
 Curetis, ii. 60.
 Curicta insula, i. 43.
 Curictum, i. 43.
 Curium mons, ii. 77.
 Cyathus fluvius, ii. 69.
 Cyatis, ii. 52.
 Cycala, ii. 413.
 Cycesium, iii. 108.
 Cychreus, ii. 366.
 Cyclades, iii. 395.
 Cydantidæ, ii. 413.
 Κυδαντίδαι, Κυδαντίδης.
 Cydathenæum, ii. 412.
 Κυδαθηναιον, Κυδαθηναεύς.
 Cydones, iii. 365.
 Cydonia, iii. 365.
 Κυδωνία, Κυδωνιάτης, et Κυδώνιος.
 Cydriæ, i. 79.
 Cylarabis gymnasium Arg. iii. 243.
 Cylicranes, i. 443.
 Cyllene Eleorum navale, iii. 93.
 Κυλλήνη, Κυλλήνιος.
 — mons Arcad. iii. 313.
 Cyllenicus sinus, iii. 85.
 Cyme, ii. 145.
 Cynætha, iii. 318.
 Κύναιθα, Κυναιθείς.
 Cynetea, iii. 294.
 Cynea palus, ii. 25.
 Cynortium mons, iii. 274.
 Cynosarges, ii. 341.
 Cynoscephalæ Thess. i. 389.
 — Bæot. ii. 212.
 Cynossema Chers. i. 327.
 — Ætol. ii. 93.
 Cynosura ad Salam. ii. 354.
 — Marath. ii. 385.
 — Arcad. mons, iii. 355.
 Cynthus mons Del. iii. 400.
 Cynuria, iii. 234.
 Κυνουρία, Κυνούριος, et Κυνουρεύς.
 Cynuræi Arcad. iii. 328.
 Cynus, ii. 117.

Κύνος, Κύνιος, et Κυναῖος.
 Cyparisseis, iii. 121.
 Κυπαρισσῆεις, Κυπαρισσηνίος.
 Cyparisseus fluvius, iii. 131.
 Cyparissia Messen. iii. 131.
 — Lacon. iii. 194.
 Κυπαρίσσια, Κυπαρισεύς.
 Cyparissium promontorium, iii. 131.
 Cyparissius sinus, iii. 131.
 Cyparissus, ii. 160.
 Κυπάρισσος, Κυπαρισεύς.
 Cypasis, i. 326.
 Cyphanta, iii. 202.
 Cyphara, i. 419.
 Cyphus oppidum et mons Per-
 ræb. i. 370.
 — fl. Ænian.
 — i. 449.
 Cyprii, ii. 413.
 Κύπριοι, Κύπριος.
 Cypsela Thrac. i. 321.
 Κίψελα, Κυψελῖνος.
 — Arcad. iii. 350.
 Cyretæ, i. 373.
 Cynus, ii. 142.
 Cyrrhus, i. 229.
 Κύρρος, Κυρρέστης.
 Cyrtiadæ, ii. 413.
 Κυρτιάδαι, Κυρτιάδης.
 Cyrtone, ii. 252.
 Κυρτώνη, Κυρτώνιος.
 Cyrus, iii. 57.
 Cytæum, iii. 367.
 Cythera insula et urbs, iii. 197.
 Κύθηρα, Κυθήριος.
 Cytherus, ii. 413.
 Κύθηρος, Κυθήριος.
 — fluvius Elid. iii. 106.
 Cythnus insula, iii. 403.
 Κύθνος, Κέθνιος.
 Cyтина, ii. 103.
 Күтина, Күтинайс.
 Cytinium, ii. 103.
 Күтίνιον, Күтинιάτης.
 Dactylisema, iii. 340.
 Dædalidæ, ii. 410.
 Δαιδαλίδαι, Δαινδαλίδης.

GEOGRAPHICAL INDEX.

- Dalion fluvius, iii. [113.](#)
 Dalmatæ, [i. 35.](#)
 Dalminium sive Delminium, [i. 36.](#)
 Damastium, [i. 70.](#)
Δαμάστιον, Δαμασστίνος.
 Daorsi, [i. 38.](#)
 Daphnus, ii. [116.](#)
Δαφνούς, Δαφνούσιος.
 Dardani, [i. 46.](#)
 Daseæ, iii. [335.](#)
Δασαίαι, Δασαίτης.
 Dassaretii, [i. 71.](#)
 Datum, [i. 298.](#)
 Daulia Illyr. [i. 70.](#)
 Daulis et Daulia Phoc. ii. [183.](#)
Δαυλῖς, Δαυλιεύς.
 Deboma, [i. 70.](#)
 Decelea, ii. [403.](#)
Δεκέλεια, Δεκέλειος.
 Deigma, ii. [350.](#)
 Deipnias, [i. 448.](#)
Δειπνιάς, Δειπνιεύς.
 Deirades, ii. [410.](#)
Δειράδες, Δειραδιώτης.
 Delium, ii. [270.](#)
Δήλιον, Δηλιεύς.
 Delos insula, iii. [306.](#)
 ——— mons Bæot. ii. [251.](#)
Δῆλος, Δήλιος.
 Delphi, ii. [161.](#)
Δελφοί, Δελφός.
 Delphinium Bæot. ii. [274.](#)
 ——— Athen. ii. [336.](#)
 Demetrias, [i. 432.](#)
Δημητριάς, Δημητρινεύς.
 Demetrium Samothr. port. [i. 337.](#)
 ——— Phthiot. [i. 403.](#)
 Dentheletæ, [i. 307.](#)
 Denthelii sive Delthanii, iii. [144.](#)
 Denthiaidæ, iii. [220.](#)
 Deræi vel Dersæi, [i. 304.](#)
 Dereæ, iii. [355.](#)
 Deris portus, [i. 324.](#)
 Derium, ii. [36.](#)
- Derrhis promontorium, [i. 256.](#)
 Derrhium, iii. [217.](#)
Δέρριον, Δερρίαῖος.
 Desudaba, [i. 307.](#)
 Deuriopus, [i. 271.](#)
 Dexamene Ambraciæ pars, [i. 149.](#)
 Dexari, [i. 105.](#)
 Dia insula, iii. [367.](#)
 Diacria regio, ii. [404.](#)
 Dianæ Dictynnæ promont. iii. [191.](#)
 Dicææ, [i. 312.](#)
Δίκαια, Δικαιεύς.
 Dicte mons et urbs, iii. [387.](#)
 Dictidienses, [i. 260.](#)
 Dictynnæum, iii. [365.](#)
 Didymi, iii. [257.](#)
 ——— sinus Cret. iii. [371.](#)
 Dimallum, [i. 69.](#)
 Dimastus mons, [410.](#)
 Dindryme, [i. 279.](#)
Δινδρύμη, Δινδρυμαῖος.
 Diocharis porta, ii. [313.](#)
 Diocletianopolis, [i. 225.](#)
 Diameia, ii. [342.](#)
Διόμεια, Διομειεύς.
 Diomeiæ portæ, ii. [313.](#)
 Dionysiades insulæ, iii. [371.](#)
 Dionysias fons, iii. [131.](#)
 Diopæ, iii. [355.](#)
Διόπη, Διοπεύς.
 Dioryctus, ii. [14.](#)
 Dioscurium Chalcid. [i. 256.](#)
 ——— Thess. [i. 395.](#)
 Dipæa, iii. [346.](#)
Δίπαια, Διπαιεύς.
 Dipæna, iii. [344.](#)
 Dipylum, ii. [312.](#)
 Dirce Bæotiæ fons, ii. [229.](#)
 ——— Achaiæ ——— iii. [.](#)
 Dirphys et Dirphossus mons, ii. [144.](#)
 Dium Maced. [i. 207.](#)
Δίον, Διάστης.
 ——— Chalcid. [i. 260.](#)
 ——— Thessal. [i. 428.](#)
 ——— Eub. ii. [128.](#)

GEOGRAPHICAL INDEX.

Dium Cret. iii. [392](#).
Διον, Διεύς.
 — promont. Cret. iii. [367](#).
 Doberes, [i. 275](#).
 Doberus, [i. 275](#).
 Dodon fluvius, [i. 127](#).
 Dodona Epiri, [i. 115](#).
 — Thess. [i. 370](#).
Δωδώνη, Δωδωναῖος.
 Doliche, [i. 366](#).
 Dolonci, [i. 323](#).
 Dolopes et Dolopia, [i. 416](#).
 Donettini, [i. 145](#).
 Donusa, iii. [57](#).
 Donysa insula, iii. [415](#).
 Doris et Dorienses, ii. [100](#). iii.
 54
 Doriscus, [i. 315](#).
Δορίσκος, Δορίσκιος.
 Dorium, iii. [151](#).
Δώριον, Δωριεύς.
 Dotium, [i. 390](#).
Δώτιον, Δωτιεύς.
 Dotius campus, [i. 390](#).
 Doulopolis, iii. [392](#).
 Drabescus, [i. 303](#).
Δραβήσκος, Δραβήσκιος.
 Dragmus, iii. [392](#).
 Drauce, iii. [392](#).
 Draudacum, [i. 78](#).
 Drepanum promont. Ach. iii.
[65](#).
 ————— Cret. iii.
[366](#).
 Drilo fluvius, [i. 41](#).
 Drippa, [i. 332](#).
 Droï, [i. 304](#).
 Drymæa, ii. [177](#).
Δρυμαία, Δρυμαιεύς.
 Drymos Eub. ii. [128](#).
 — Att. ii. [407](#).
 Dryopes, [i. 14](#).
 Dryopis regio circa Ambrac. [i. 152](#).
 ————— ad CEtam, ii.
[101](#).
 Dryoscephalæ vel Triscephalæ,
 ii. [219](#).

Dulichium, ii. [27](#).
Δουλίχιον, Δουλιχίεύς.
 Duodea, [i. 281](#).
 Dymanes, ii. [104](#).
 Dymæ Thrac. [i. 332](#).
 — Ach. iii. [71](#).
Δύμη, Δυμαῖος.
 Dyras fluvius, [i. 443](#).
 Dyrrhachium Illyr. [i. 49](#).
 ————— Lacon. Steph. Byz.
*Δυρράχιον, Δυρράχιος, et Δυρράχη-
 νός.*
 Dysorus mons, [i. 277](#).
 Dyspontium, iii. [108](#).
Δυσπόντιον, Δυσπόντιος.
 Dystus, ii. [139](#).
Δύστος, Δύστιος.
 Echedamia, ii. [188](#).
 Echedorus fluvius, [i. 236](#).
 Echelidæ, ii. [369](#).
Ἐχελῖδαι, Ἐχελῖδης.
 Echeutheis, iii. [355](#).
 Echinades insulæ, ii. [26](#).
 Echinus Thess. [i. 426](#).
 — Acarn. ii. [13](#).
Ἐχῖνες, Ἐχιναιεύς.
 Echymnia, [i. 262](#).
 Ectenes, ii. [189](#).
 Edapteis, ii. [410](#).
 Edones, [i. 290](#).
 Edonis regio, [i. 303](#).
 Eetionea, ii. [351](#).
 Eilesium, ii. [275](#).
Εἰλέσιον, Εἰλεσιεύς.
 Eion Thrac. [i. 295](#).
Ἴων, Ἴιονεύς.
 — Pier. Steph. Byz.
Ἴων, Ἴιονίτης.
 Eionæ, iii. [262](#).
 Eiresidæ, ii. [410](#).
Εἰρεσίδαι, Εἰρεσίδης.
 Elacatæon mons, [i. 449](#).
 Elea, [i. 113](#).
 — fons, ii. [251](#).
 Eleatis regio, [i. 113](#).
 Eleus Chaon. [i. 104](#).
 — Ætol. ii. [74](#).
 — Cherson. [i. 327](#).

GEOGRAPHICAL INDEX.

Ἐλαιῶς, Ἐλαιούσιος.
 — Att. ii. 410.
 Elaïus vel Elaüs mons, iii. 340.
 Elaphus fluvius, iii. 345.
 Elatea Phoc. ii. 178.
 Ἐλάτεια, Ἐλατεύς.
 — Thess. i. 384.
 Elatia sive Elatria Epir. i. 134.
 Elatos mons, ii. 58.
 Electra vicus et fluvius, iii. 151.
 — fluvius Cret. iii. 375.
 Eleon, ii. 270.
 Ἐλεών, Ἐλεώνιος.
 Eleusa insula, ii. 374.
 Eleusinium Athen. ii. 339.
 Eleusis Att. ii. 339.
 Ἐλευσίς, Ἐλευσίνιος.
 — Boeot. ii. 257.
 Eleutheræ Attic. ii. 407.
 — Cret. iii. 393.
 Ἐλευθεραὶ, Ἐλευθεραῖος.
 Eleutheris, ii. 275.
 Ἐλευθερίς, Ἐλευθερίτης.
 Eleutheriscus, i. 279.
 Ἐλευθερίσκος, Ἐλευθερίσκιος.
 Eleutherna, iii. 379.
 Ἐλευθέρνα, Ἐλευθερναῖος.
 Elimea vel Elimiotis regio, i. 200.
 — urbs, i. 201.
 Ἐλίμεια, Ἐλουμειώτης.
 Elini, i. 128.
 Elis regio, iii. 77.
 — civitas, iii. 88.
 Elisson fluvius, iii. 55.
 Elixus fluvius, iii. 402.
 Ellopia regio, ii. 128.
 Ellopium, ii. 92.
 Ἐλλόπιον, Ἐλλοπιεύς.
 Elone postea Limone, i. 373.
 Elymia, iii. 306.
 Elyrus, iii. 380.
 Ἐλύρος, Ἐλύριος.
 Emathia regio, i. 226.
 — urbs vid. Oesyme, i. 297.
 Emperesium, ii. 264.
 Enchelanæ, i. 75.

Enchelees, i. 39.
 Enipeus Pier. fluvius, i. 207.
 — Phthiot. — i. 399.
 — Elid. — iii. 107.
 Enispe, iii. 325.
 Enna, ii. 410.
 Enneacrounos fons, ii. 338.
 Enope, iii. 143.
 Eordæa, i. 201.
 Eordæi et Eordi, i. 201.
 Eordaicus fluvius, i. 77.
 Eordeti, i. 70.
 Epei, iii. 77.
 Epetium, i. 36.
 Ephialtium promont. iii. 419.
 Ephyre, postea Cichyrus Epir. i. 113.
 — Agræor. ii. 38.
 — quæ et Cranon, i. 387.
 — quæ et Corinthus, iii. 9.
 — Sicyon. iii. 55.
 — Elid. iii. 86.
 — Arcad. iii. 355.
 Ἐφύρη, Ἐφυραῖος.
 — insula Argol. iii. 261.
 Epicephicisia, ii. 410.
 Ἐπικηφησία, Ἐπικηφήσιος.
 Epidamnus, i. 49.
 Ἐπίδαμνος, Ἐπιδάμνιος.
 Epidauros Illyr. i. 37.
 — Limera, iii. 201.
 — Argol. iii. 270.
 Ἐπίδαυρος, Ἐπιδάυριος.
 Epidelium, iii. 200.
 Epiceia, iii. 292.
 Epiceicidæ, ii. 410.
 Ἐπικικίδαι, Ἐπικικίδης.
 Epirus, i. 85.
 Epitalium, iii. 110.
 Epitus mons, i. 278.
 Erium, iii. 119.
 Ἐρειον, Ἐρει.
 Epope mons, iii. 25.
 Epyrum, i. 332.
 Erana, iii. 132.
 Erasinus fluvius Attic. ii. 383.
 — Argol. iii. 238.

GEOGRAPHICAL INDEX.

Erasinus fluvius Arcad. Strab.

VIII. p. 371.

Eratyra, i. 201.

Ercheia, ii. 410.

Ἐρχεῖα, *Ἐρχεῖός*.

Erechtheium, ii. 331.

Erechthia, ii. 410.

Ἐρεχθία, *Ἐρεχθιδεύς*.

Erenea, ii. 440.

Eretria Phthiot. i. 400.

—— Eub. ii. 136.

—— Attic. ii. 319.

Ἐρετρία, *Ἐρετριεύς*.

Ergisce, i. 315.

Eriboea, i. 130.

Ericeia, ii. 410.

Ἐρίκεια, *Ἐρικειεύς*.

Ericinum, i. 374.

Eridanus fluvius, ii. 341.

Erineus Phthiot. i. 415.

—— Dor. ii. 102.

—— Attic. ii. 360.

—— Ach. iii. 65.

Ἐρινεός, *Ἐρινεάτης*, et *Ἐρινεύς*.

Erochus, ii. 183.

Eroceadæ, ii. 411.

Ἐροιάδαι, *Ἐροιάδης*.

Erymanthus mons, iii. 320.

—— fluvius, iii. 321.

Erythea, i. 109.

Erythræ Locr. Ozol. ii. 108.

—— Boeot. ii. 220.

Ἐρυθραί, *Ἐρυθραῖος*.

Erythræum promont. iii. 372.

Escius fluvius, i. 273.

Estiaëotis, i. 352.

Eteocretes, iii. 357.

Eteonus, ii. 222.

Ἐτεώνας, *Ἐτεώνιος*.

Etera, iii. 371.

Ethnestæ, i. 449.

Ethopia, ii. 98.

Etia Lacon. iii. 196.

—— Cret. iii. 392.

Ἡτεία, *Ἡτειός*, et *Ἡτιός*.

Eva, iii. 236.

Evan mons Messen. iii. 150.

Evas —— Lacon. iii. 221.

Eubœa insula, ii. 121.

—— Argol. mons, iii. 249.

Euboïs, ii. 145.

Eudierum, i. 382.

Evenus fluvius, ii. 75.

Eugea, iii. 355.

Εὐγεῖα, *Εὐγεῖτης*.

Eugenium, i. 69.

Euhydrium, i. 397.

Eumolpi tumulus, ii. 359.

Evii, i. 77.

Εὐοί, *Εὐέστης*.

Eunæa, iii. 236.

Euonymia et Euonymus, ii. 411.

Εὐώνυμα et *Εὐώνυμος*, *Εὐωνυμείς*.

Evoras Taygeti vertex, iii. 216.

Eupagium, iii. 93.

Eupalium, ii. 108.

Εὐπάλιον, *Εὐपालεύς*.

Euporea, i. 333.

Εὐπορία, *Εὐποριεύς*.

Euprydæ, ii. 396.

Εὐπυρίδαι, *Εὐπυρίδης*.

Euripidis tumulus, i. 263. 281.

Euripi castellum, ii. 264.

Euripus, ii. 135.

Eurœa, i. 141.

Europus ad Axium, i. 231.

—— Rhædiam vel Lu-

diam, i. 231.

—— Almpop. i. 272.

Εὐρωπός, *Εὐρωπαϊός*.

Eurotas fluvius, iii. 209.

Euryampus, i. 434.

Εὐρύαμπος, *Εὐρύαμπος*.

Eurydicea, i. 279.

Εὐρυδικεῖα, *Εὐρυδικεύς*.

Eurymenæ Epir. i. 142.

—— Thess. i. 423.

Εὐρυμεναί, *Εὐρυμένιος*.

Eurytanes, ii. 89.

Eurytææ, iii. 70.

Eutæa, iii. 224.

Εὐτάτα, *Εὐτανεύς*.

Eutresis, ii. 211.

Εὐτρησίς, *Εὐτρησίτης*.

Eutresium, iii. 343.

Εὐτρήσιον, *Εὐτρήσιος*.

GEOGRAPHICAL INDEX.

Eutretus portus, ii. [202](#).
 Fauces Antigoneæ, [i. 97](#).
 Fulsinium, [i. 43](#).
 Galadræ, [i. 203](#).
 Γαλάδραι, Γαλαδραῖος.
 Galadrus mons, [i. 204](#).
 Galepsus Maced. [i. 255](#).
 — sive Gapselus Thrac.
 [i. 297](#).
 Γαλήψιος, Γαλήψιος.
 Gallaice regio, quæ et Brian-
 tice, [i. 314](#).
 Gallicum, [i. 282](#).
 Gareia, iii. [354](#).
 Γαρέα, Γαρεάτης.
 Gareates fluvius, iii. [354](#).
 Gargaphia fons, ii. [217](#).
 Gargettus, ii. [397](#).
 Γαργηττός, Γαργηττός.
 Gariscus, [i. 273](#).
 Gatheæ, iii. [341](#).
 Γαθείαι, Γαθεάτης.
 Gatheates fluvius, iii. [341](#).
 Gauraleon sive Gaurion portus,
 iii. [411](#).
 Gazorus, [i. 303](#).
 Genese, iii. [225](#).
 Genesisium, iii. [236](#).
 Genoæi, [i. 145](#).
 Genusus fluvius, [i. 55](#).
 Gephyre Maced. [i. 281](#).
 — Attic. ii. [358](#).
 Geræstus promont. ii. [142](#).
 — portus, ii. [143](#).
 Γεραίστος, Γεραίστος.
 Geranea mons et castell. ii. [438](#).
 Geras vel Deras, iii. [55](#).
 Gerenia, iii. [143](#).
 Γερήνια, Γερήνιος.
 Geronteum mons, iii. [311](#).
 Geronthræ, iii. [218](#).
 Γερονθραῖ, Γερονθράτης.
 Gerontia insula, [i. 452](#).
 Gerunium, [i. 75](#).
 Gigonus, [i. 243](#).
 Γίγανος, Γιγώνιος.
 Gitanæ, [i. 110](#).
 Glamia, iii. [392](#).

Glaphyræ, [i. 392](#).
 Γλαφυραῖ, Γλαφυρεῖς.
 Glaucus fluvius, iii. [70](#).
 Glecon, ii. [182](#).
 Glissas, ii. [260](#).
 Γλισσὰς, Γλισσάντιος.
 Glykys portus, [i. 113](#).
 Glyppia et Glympes, iii. [219](#).
 Gnossus, iii. [367](#).
 Κνωσσός, Κνώσσιος.
 Gomphi, [i. 356](#).
 Γόμφοι, Γομφεύς.
 Gongylus fluvius, iii. [221](#).
 Gonnocondylon vel Olympias,
 [i. 381](#).
 Gonnus vel Gonni, [i. 380](#).
 Γόννος et Γόννοι, Γονατάς.
 Gonusa, iii. [57](#).
 Gorgus, iii. [325](#).
 Gorgyne, ii. [410](#).
 Gortynia vel Gordynia Maced.
 [i. 230](#).
 Gortys et Gortyna Arcad. iii.
 [327](#).
 — Cret. iii.
 [383](#).
 Γορτύς, Γορτύνιος.
 Gortynius fluvius, iii. [327](#).
 Graeci, [i. 275](#).
 Græa, ii. [267](#).
 Γραῖα, Γραῖος.
 Græci, [i. 23](#).
 Grammium, iii. [392](#).
 Grande, [i. 281](#).
 Grastillus sive Prastillus, [i. 279](#).
 Gronea, ii. [188](#).
 Γρώνεια, Γρωνεύς.
 Gurbita, [i. 282](#).
 Gyarus insula, iii. [412](#).
 Γύαρος, Γυαρεύς.
 Gyrton Thess. [i. 371](#).
 Γύρτων, Γυρτώνιος.
 Gyrtone Stymphal. [i. 199](#).
 Gythium, iii. [191](#).
 Γύθιον, Γυθεάτης.
 Hadrianopolis Chaon. [i. 104](#).
 — Athen. pars, ii.

GEOGRAPHICAL INDEX.

- Hæmonia, iii. 348.
 Hæmus mons, i. 317.
 Halæ Bœot. ii. 252.
 'Αλα, 'Αλαῖος.
 ——— Ἄχονιδες, ii. 370.
 ——— Araphenides, ii. 383.
 'Αλα, 'Αλαιεύς.
 Halcyone mons, i. 278.
 ——— urbs Thess. i. 441.
 Haliacmon fluvius, i. 217.
 Haliartus, ii. 233.
 'Αλιάρτος, 'Αλιάρτιος.
 Halice, iii. 258.
 Halicyrna, ii. 77.
 'Αλικυρνα, 'Αλικυρναῖος.
 Halieis, iii. 261.
 'Αλιεῖς, 'Αλιεύς.
 Haliusa insula, iii. 261.
 Halonnesus, i. 451.
 Haluns, iii. 324.
 Hamaxanteia, ii. 409.
 'Ἀμαξάντεια, 'Ἀμαξαντεύς.
 Harma Bœot. ii. 261.
 ——— Attic. ii. 405.
 'Ἄρμα, 'Ἀρματεύς.
 Harmonia, i. 279.
 Harpina, iii. 108.
 'Ἄρπινα, 'Ἀρπιναῖος.
 Harpinnates fluvius, iii. 108.
 Harplea, iii. 217.
 Hatera, i. 208, 281.
 Hebrus fluvius, i. 316.
 Hecale, ii. 410.
 'Εκάλη, 'Εκαλήθεν.
 Hecatombæum, iii. 73.
 Hecatompodon, i. 105.
 Hedonacon, ii. 208.
 Hedylium, ii. 244.
 Hedylius mons, ii. 180.
 Hegonis promontorium, i. 242.
 Helena insula, ii. 381.
 Helenæ balneum, iii. 27.
 Helice, iii. 61.
 'Ελικη, 'Ελικώνιος, et 'Ελικεύς.
 Helicon fluvius, i. 209.
 ——— mons, ii. 204.
 Helicranium, i. 103.
 Heliotropium, i. 403.
 Helisson fluv. Elid. iii. 85.
 ——— Arcad. iii. 334.
 ——— urbs ——— iii. 347.
 Hellas, i. 1.
 Helli, i. 124.
 Hellopia regio, i. 125.
 Helos Messen. iii. 153.
 ——— Lacon. iii. 193.
 ——— Argol. iii. 294.
 ——— Arcad. iii. 345.
 'Ελος, Εἰλώτης.
 Hephæstia Lemn. i. 340.
 'Ηφαιστία, 'Ηφαιστιεύς.
 Hephæstia et Hephæstiadæ At-
 tic. ii. 400.
 'Ηφαιστία, 'Ηφαιστιάδης.
 Heraclea Lyncestis, i. 195.
 ——— Sintica, i. 305.
 ——— Trachinia, i. 442.
 ——— Athaman. ii. 98.
 ——— Elid. iii. 106.
 'Ηράκλεια, 'Ηρακλεώτης, et 'Ηρα-
 κλεύς.
 Heracleium, iii. 281.
 Heracleum, i. 206.
 ——— Cret. iii. 367.
 Heracleus fluvius, ii. 158.
 Heracleustibus, i. 281.
 Heræa, iii. 325.
 'Ηραῖα, 'Ηραιεύς.
 Herculis portus, ii. 19.
 Hercyne fluvius, ii. 241.
 Heriæ port. Athen. ii. 314.
 Hermæum promont. Lemn. i. 340.
 ——— Bœot. ii. 262.
 ——— locus Bœot. ii. 239.
 ——— promont. Cret. iii. 376.
 Hermione, iii. 258.
 'Ερμιόνη et 'Ερμιών, 'Ερμιονεύς.
 Hermionicus sinus, iii. 261.
 Hermos sive Hermoi, ii. 411.
 'Ερμος, 'Ερμειος.
 Hessus, ii. 110.
 'Ησσός, 'Ησσιος.

GEOGRAPHICAL INDEX.

Hiera insula ad Lemn. i. 341.
 Sporad. iii. 413.

Hierapolis, iii. 393.

Hierapytna, iii. 373.

Ἱεραπύτνη, Ἱεραπύτνιος.

Himeræum, i. 296.

Hippades port. Athen. ii. 314.

Hippia, ii. 250.

Hippocoronium, iii. 393.

Hippocrene fons, ii. 205.

Hippodameia Agora, iii. 349.

Hippola, iii. 187.

Ἱππολά, Ἱππολαΐτης.

Hippotamadae, ii. 411.

Ἱπποταμάδαι, Ἱπποταμάδης.

Hippotes, ii. 239.

Hippuris, iii. 417.

Histiæa Eub. ii. 126.

Ἰστίαία, Ἰστιαίεύς.

Attic. ii. 411.

Ἰστιαία, Ἰστιαίθεν.

Holmones, ii. 252.

Homole mons, i. 421.

Homolis vel Homolium, i. 421.

Ὅμηλον, Ὁμολεΐς.

Horma, i. 272.

Horreum, i. 240.

Hyæa, ii. 110.

Hyameia, iii. 153.

Hyampeia Parnassi vertex, ii. 170.

Hyampolis, ii. 184.

Ἱάμπολις, Ἱαμπολίτης.

Hyba sive Hybadæ, ii. 417.

Ἱβὰ et Ἱβάδαι, Ἱβαδῆς.

Hydra postea Lysimachia lacus, ii. 70.

Hydramia, iii. 395.

Ἱδραμία, Ἱδραμειεύς.

Hydrea insula, iii. 261.

Hydrusa insula, ii. 372.

Hyettus, ii. 251.

Ἱηττός, Ἱήττιος.

Hylætus fluvius, ii. 109.

Hyle, ii. 258.

Hylice palus, ii. 258.

Hylicus fluvius, iii. 266.

Hyllaicus portus, i. 161.

Hyllini, i. 37.

Hymettus mons, ii. 391.

Hyoessa fons, iii. 265.

Hypælochii, i. 145.

Hypæsia vel Æpasium, iii. 118.

Hypana, iii. 119.

Hypata, i. 447.

Ἱπάτη, Ἱπαταῖος, et Ἱπατεύς.

Hypatus mons, ii. 260.

Hyperesia, iii. 57.

Hyperia fons, i. 395.

Hyperteleton, iii. 195.

Hypothebæ, ii. 223.

Hypsarnus fluvius, ii. 261.

Hypsizorus mons, i. 278.

Hypsocis fluvius, iii. 152.

Hypsus Lacon. iii. 191.

Arcad. urbs et mons, iii. 343.

Hyria Bæot. ii. 270.

Ἱρία, Ἱριάτης.

Hyrie lacus, ii. 70.

Hyrmine urbs et promont. iii. 83.

Hyracus et Hyrtacina, iii. 393.

Hysia Bæot. ii. 220.

Ἱσία, Ἱσιεύς.

Argol. iii. 293.

Ἱσία, Ἱσιάτης.

Hyttania, ii. 384.

Iadera, i. 34.

Iamphorina, i. 307.

Iaon fluvius, iii. 317.

Iapis fluvius, ii. 363.

Iapydes, i. 33.

Iardanus fluvius Elid. iii. 87.

Cret. iii. 375.

Icaria Attic. ii. 395.

Ἱκαρία, Ἱκαριεύς.

Icarium mare, i. 7.

Icarius mons, ii. 395.

Ichnæ vel Achnæ Maced. i. 223.

Thess. i. 401.

Ἰχναί, Ἰχναῖος.

Ichthys promontorium, iii. 87.

GEOGRAPHICAL INDEX.

Icos insula, i. 452.
 'Ικός, 'Ικιος.
 Ida mons, iii. 81.
 Idacus, i. 327.
 Ide, i. 326.
 Idomene Maced. i. 230.
 'Ιδομενή, 'Ιδομένιος.
 — collis Amphil. ii. 39.
 Ilattia. iii. 393.
 Ilel, iii. 262.
 Ilissus fluvius, ii. 337.
 Ilius mons, iii. 190.
 Illyria et Illyricum, i. 30.
 Imbros insula et urbs, i. 342.
 'Ιμβρος, 'Ιμβριος.
 Imphees, i. 396.
 Inachorium, iii. 364.
 Inachus fluvius Amphiloeh. ii.
40.
 — Argol. iii. 245.
 Inna fons, i. 307.
 Inatus, iii. 373.
 Εἰνατος, Εἰνάτιος.
 Inopus fluvius, iii. 400.
 Iolcos, i. 428.
 'Ιωλκός, 'Ιώλκιος.
 Ion fluvius, i. 355.
 — Lacon. urbs, iii. 224.
 'Ιόν, 'Ιάτης.
 Ionidæ, ii. 412.
 'Ιωνίδαι, 'Ιωνίδης.
 Ionium mare, i. 4.
 Ionius sinus, i. 5.
 Iopis regio, iii. 225.
 Iori, i. 272.
 Iorum, i. 272.
 Ios insula, iii. 414.
 'Ιος, 'Ιήτης.
 Ipoi vel Hypnus, i. 425.
 Ipnus, ii. 110.
 'Ιπνος, 'Ιπνός.
 Ira quæ et Abia Messen. iii.
141.
 — Messen. urbs et mons, iii.
152.
 Iresia, i. 396.
 Irine insula, iii. 261.
 Irus, i. 439.

'Ιρος, 'Ιρεύς.
 Isæ portus, i. 426.
 Ismaris palus, i. 314.
 Ismarium promontorium, i. 314.
 Ismarus urbs et mons, i. 313.
 'Ισμαρος, 'Ισμάριος.
 Ismene, ii. 275.
 'Ισμήνη, 'Ισμήνιος.
 Ismenius collis et fluvius, ii.
229.
 Isos, ii. 266.
 Issa insula, i. 44.
 'Ισσα, 'Ισσαῖος.
 Isthmia regio Thess. i. 426.
 Isthmus Corinth. iii. 28.
 Istone mons, i. 162.
 Istrus et Istrona, iii. 393.
 Isus, ii. 93.
 Itanum promont. iii. 372.
 Itanus, iii. 372.
 'Ιτανός, 'Ιτάνιος.
 Itea, ii. 412.
 'Ιτέα, 'Ιτεῖος.
 Ithaca insula, ii. 44.
 — urbs, ii. 46.
 'Ιθάκη, 'Ιθακήσιος.
 Ithome Thessal. i. 360.
 — Messen. iii. 149.
 'Ιθώμη, 'Ιθωμαῖος, et 'Ιθωμήτης.
 Ithoria, ii. 71.
 Iton, i. 406.
 'Ιτών, 'Ιτόνιος.
 Itoniæ portæ Athen. ii. 314.
 Iulis, iii. 402.
 'Ιουλis, 'Ιουλιεύς, et 'Ιουλήτης.
 Junonis Acrææ promont. iii.
35.
 Jusagura insula, fort. Musa-
 gora, iii. 364.
 Justiniana prima, i. 72.
 Labeates, i. 40.
 Labeatis palus, i. 40.
 Lacerea, i. 424.
 Λακέρεια, Λακερειεύς.
 Lacia sive Laciadæ, ii. 357.
 Λακία et Λακιάδαι, Λακιάδης.
 Laconia, iii. 154.

GEOGRAPHICAL INDEX.

Laconicus sinus, [iii. 189.](#)
 Ladocea sive Laodicea, [iii. 347.](#)
 Ladon Elid. fluvius, [iii. 92.](#)
 ——— Arcad. ——— [iii. 317.](#)
 Lamia, [i. 439.](#)
 Λάμια, Λαμινός.
 Lagusa insula, [iii. 415.](#)
 Lampe Acarn. [ii. 37.](#)
 ——— Argol. [iii. 294.](#)
 ——— Cret. [iii. 379.](#)
 Λάμνη, Λαμπαῖος, et Λαμπαῖος.
 Lampea mons Arcad. [iii. 321.](#)
 Lampra infer. [et](#) super. [ii. 373.](#)
 Λαμπραῖ, Λαμπρινός.
 Lampsus, [i. 357.](#)
 Langia fons, [iii. 285.](#)
 Lanise insula, [iii. 417.](#)
 Lapathus, [i. 381.](#)
 Lapersa mons, [iii. 225.](#)
 Lapitha mons, [iii. 115.](#)
 Lapithæ, [i. 363.](#)
 Lapithæum, [iii. 217.](#)
 Lapi the, [i. 449.](#)
 Laphystius mons, [ii. 239.](#)
 Larina, [i. 109.](#)
 Larissa Thess. [i. 385.](#)
 Λάρισσα, Λαρισσαῖος.
 ——— Cremaste, [i. 410.](#)
 ——— Attic. [ii. 393.](#)
 ——— Elid. [iii. 82.](#)
 ——— Arg. arx, [iii. 244.](#)
 Larissus fluvius, [iii. 73.](#)
 Larymna super. et infer. [ii. 253.](#)
 Larysium mons, [iii. 193.](#)
 Las, [iii. 190.](#)
 Λὰς, Λαός.
 Lasea vel Thalassa, [iii. 374.](#)
 Lasion, [iii. 93.](#)
 Λασίων, Λασιώνιος.
 Lasus, [iii. 382.](#)
 Laurium, [ii. 375.](#)
 Lea insula, [iii. 417.](#)
 Leæi, [i. 275.](#)
 Lebadea, [ii. 240.](#)
 Λεβαδεία, Λεβαδεύς.

Lebena, [iii. 374.](#)
 Λεβήνη, Λεβηναῖος.
 Lebinthos insula, [iii. 416.](#)
 Leccum, [ii. 413.](#)
 Lechæum, [iii. 26.](#)
 Lecythus, [i. 256.](#)
 Ledon, [ii. 174.](#)
 Λεδών, Λεδώνιος.
 Leleges, [i. 12.](#) [ii. 1.](#)
 Lemnos insula, [i. 338.](#)
 Λήμνος, Λήμνιος.
 Lenæum Athen. [ii. 326.](#)
 Lenus, [iii. 109.](#)
 Leocorium, [ii. 320.](#)
 Leon promontorium Eub. [ii. 140.](#)
 ——— Cret. [iii. 374.](#)
 Leontarne, [ii. 239.](#)
 Leontium, [iii. 75.](#)
 Λεόντιον, Λεωντήσιος.
 Lepreum, [iii. 117.](#)
 Λέπρεον, Λεπρεάτης.
 Lerne, [iii. 236.](#)
 Lessa, [iii. 282.](#)
 Lestiadæ, [iii. 408.](#)
 Lete, [i. 239.](#)
 Λητή, Ληταῖος.
 Letandrus insula, [iii. 416.](#)
 Lethæus fluvius, [iii. 383.](#)
 Letoia insula, [ii. 56.](#)
 Letrina, [iii. 106.](#)
 Λέτρινα, Λετρινάιος.
 Leucæ, [iii. 194.](#) [225.](#)
 Leucas insula et civitas, [ii. 13.](#)
 Λευκάς, Λευκάδιος.
 Leucasia fluvius, [iii. 146.](#)
 Leucasium, [iii. 324.](#)
 Leucate promontorium, [ii. 16.](#)
 Leuce Acte, [ii. 140.](#)
 ——— insula, [iii. 366.](#)
 Leuci montes, [iii. 377.](#)
 Leucimna promontorium, [i. 163.](#)
 Leuconium, [ii. 413.](#)
 Λευκόνσιον, Λευκωνεύς.
 Leuconius fons, [iii. 350.](#)

GEOGRAPHICAL INDEX.

- Leucopyra, ii. 414.
 Leuctra Bæot. ii. 212.
 Leuctrum Messen. iii. 142.
 ——— Ach. iii. 65.
 ——— Arcad. iii. 342.
 Leucus fluvius, i. 215.
 Leycyanias fluvius, iii. 106.
 Libethra, i. 210.
 Λιβήθρα, Λιβήθριος.
 ——— fons, i. 421.
 Libethrus mons, i. 211.
 Libethrius mons et fons Bæot.
 ii. 239.
 Liburni, i. 34.
 Liburnides insulæ, i. 43.
 Libycum mare, i. 6.
 Lichades insulæ, ii. 115.
 Licynmia arx Tirynth. iii. 253.
 Lilæa, ii. 175.
 Λίλαια, Λιλαϊεύς.
 Linnæ Chers. i. 326.
 ——— Athen. ii. 326.
 ——— Messen. iii. 143.
 Linnæa Thess. i. 361.
 ——— Acarn. pagus et portus, ii. 9. 37.
 Lingon mons, i. 143.
 Lipaxus, i. 243.
 Λιπαξός, Λιπάξιος.
 Lipsydrium, ii. 406.
 Lisæ, i. 243.
 Lisinæ, i. 357.
 Lisse petra, iii. 375.
 Lissus Illyr. i. 42.
 ——— Cret. iii. 377.
 Λίσσος, Λίσσιος.
 ——— fluvius Thrac. i. 315.
 Liteæ, iii. 225.
 Λιταῖαι, Λιταιεύς.
 Locri Ozolæ, ii. 105.
 ——— Epicnemidii, ii. 112.
 ——— Opuntii, ii. 116.
 Locris, ii. 104.
 Lophis fluvius, ii. 235.
 Ludias fluvius, i. 221.
 Lusi, iii. 318.
 Λουσοί, Λουσεύς, et Λουσιάτης.
 Lusia, ii. 414.
 Λουσία, Λουσιεύς.
 Lusius fluvius, iii. 346.
 Lycabettus mons, ii. 335.
 Lycæa, iii. 346.
 Λύκαια, Λύκαιος.
 Lycæus mons, iii. 336.
 Lycastus, iii. 370.
 Λυκάστος, Λυκάστιος.
 Lyceium, ii. 340.
 Lychnidus, i. 71.
 Lychnitis palus, i. 74.
 Lycoa, iii. 346.
 Λύκοα, Λυκοάτης.
 Lycone mons, iii. 293.
 Lycorea, ii. 161.
 Λυκώρεια, Λυκώρειος, et Λυκωρείτης.
 Lycosura, iii. 336.
 Λυκόσουρα, Λυκοσουρείς.
 Lyctus, iii. 388.
 Λύκτος, Λύκτιος, et Λύττιος.
 Lycuntes, iii. 320.
 Lycuria, iii. 318.
 Lyle, iii. 355.
 Lynax fluvius, iii. 339.
 Lyncestæ, i. 193.
 Lyncus sive Lyncestis, i. 193.
 Lyrcea vel Lyrceium, iii. 283.
 Λύκρεια, Λύρκειος.
 Lyrceius mons, iii. 283.
 Lysimachia Thrac. i. 325.
 ——— Ætol. ii. 70.
 Λυσιμάχεια; Λυσιμαχεύς.
 Lytæ, i. 449.
 Macaria regio, iii. 145.
 Macareæ, iii. 335.
 Μακαρέαι, Μακαρεύς, et Μακαρεάτης.
 Maccaræ, i. 400.
 Μάκκαραι, Μακκαραῖος.
 Macednum, i. 449.
 Macedonia, i. 164.
 Macistia regio, iii. 118.
 Macistus, iii. 18.
 Μάκιστος, Μακίστιος.
 Macra Come, i. 447.
 ——— Stoa Athen. ii. 320.
 ——— Piræi, ii. 348.

GEOGRAPHICAL INDEX.

Macræ petræ Athen. ii. 333.
 Macris insula, ii. 381.
 Macynia, ii. 80.
 Μακύνεια, Μακυνεύς.
 Madytus, i. 328.
 Μαδυτὶς, Μαδυτίος.
 Mæandria, i. 96.
 Mædi, i. 306.
 Mædobithyni, i. 306.
 Mænalia regio, iii. 346.
 Mænalus mons, iii. 345.
 ——— urbs, iii. 346.
 Mæra, iii. 306.
 Mæras, iii. 305.
 Magnesia regio, i. 419.
 ——— urbs, i. 427.
 Magnesium promont. i. 425.
 Magnetes, i. 420.
 Malæa, iii. 342.
 Malea, i. 441.
 ——— prionont. Pelop. iii. 196.
 Maliacus sinus, i. 435.
 Malienses, i. 435.
 Mallæa, i. 373.
 Mallus fluvius, iii. 341.
 Malcetas fluvius, iii. 344.
 Mandaræ, i. 230.
 Maniæ, iii. 340.
 Manii, i. 37.
 Manthurea, iii. 350.
 Manthuricus campus, iii. 350.
 Mantinea, iii. 300.
 Μαντίνεια, Μαντινεύς.
 Maratha, iii. 327.
 Marathe insula, ii. 59.
 Marathon, ii. 385.
 Μαραθὼν, Μαραθώνιος.
 Marathus Acarn. ii. 37.
 ——— Phocid. ii. 157.
 Μάραθος, Μαραθούσιος.
 Marathusa, iii. 393.
 Margana et Margæa, iii. 107.
 Μαργάνη, Μαργανεύς.
 Margus fluvius, i. 46.
 Marios, iii. 219.
 Marmarium, ii. 142.
 Μαρμάριον, Μαρμαρίος.
 Maronea Thrac. i. 313.

Μαρόνεια, Μαρανεΐτης.
 ——— Attic. ii. 377.
 Marpessa mons, iii. 407.
 Martilus sinus, iii. 365.
 Marusium, i. 83.
 Mases, iii. 257.
 Μάσης, Μασήτιος.
 Massalia fluvius, iii. 376.
 Mastusium promontorium, i. 327.
 Mathis fluvius, i. 43.
 Matia, i. 231.
 Matium, iii. 367.
 Mausus, iii. 37.
 Μανσός, Μανσεύς.
 Maximiniapolis, i. 312.
 Mecyberna, i. 253.
 Μηκύβερνα, Μηκυβερναῖος.
 Mecybernæus sinus, i. 253.
 Medea vel Epimedeæ, iii. 255.
 Medeon Illyr. i. 41.
 ——— Acarn. ii. 34.
 ——— Phocid. ii. 157.
 ——— Bæot. ii. 232.
 Μεδεῶν, Μεδεώνιος.
 Megalopolis, iii. 329.
 Μεγαλόπολις, Μεγαλοπολίτης.
 Meganitas fluvius, iii. 65.
 Megara Nisæa, ii. 424.
 Μέγαρα, Μεγαρεύς.
 ——— Moloss. i. 142.
 ——— Thess. i. 449.
 Megaris, ii. 424.
 Megaricus sinus, ii. 424.
 Melænæ Attic. ii. 414.
 ——— Arcad. iii. 327.
 Μελαίναϊ, Μελαινεύς.
 Melambium, i. 389.
 Melangea, iii. 305.
 Melantii scopuli, iii. 414.
 Melas sinus, i. 321.
 ——— fluvius Thrac. i. 321.
 ——— Thess. i. 444.
 ——— Bæot. ii. 249.
 Melibœa Estiæot. i. 361.
 ——— Magnes. i. 423.
 Μελίβοια, Μελιβοεύς.
 Melina, iii. 294.

GEOGRAPHICAL INDEX.

- Μέλιννα, Μελιναῖος.
Melissurgis, i. 280.
Melita insula. i. 45.
Melitæa, i. 413.
Μελιταία, Μελιταῖος.
Melite palus, ii. 25.
—— demus Attic. ii. 336.
Μελίτη, Μελιτεύς.
Melitides port. Athen. ii. 313.
Melitonus, i. 281.
Melobotira, i. 227.
Melos Acarn. ii. 37.
—— insula, iii. 404.
Μῆλος, Μήλιος.
Mende, i. 248.
Μένδη, Μενδαῖος.
Menelaïum collis, iii. 210.
Menelais fons, iii. 308.
Mesatis, iii. 69.
Mesembria, i. 315.
Μεσημβρία, Μεσημβριανός.
Mesoboa, iii. 324.
Mesola, iii. 153.
Messa, iii. 187.
Messapia, ii. 110.
Messapius mons, ii. 266.
Messeis fons, i. 395.
Messene, iii. 148.
Μεσσήνη, Μεσσηνίος.
Messenia, iii. 123.
Messeniacus sinus, iii. 139.
Metachoeum, ii. 275.
Metallum, iii. 375.
Metapa, ii. 85.
Methone Maced. i. 215.
—— Thess. i. 426.
—— Eub. ii. 145.
—— Messen. iii. 137.
—— Argol. iii. 268.
Μεθώνη, Μεθωναῖος.
Methuriades insulæ, ii. 434.
Methydrium Thess. i. 449.
—— Arcad. iii. 344.
Μεθυδριον, Μεθυδριεύς.
Metope fluvius, iii. 355.
Metropolis Estiæot. i. 359.
—— Dolop. i. 419.
—— Amphiloch. ii. 13.
- Metropolis Acarn. ii. 32.
—— Dor. ii. 103.
—— Eub. ii. 129.
Metroum Athen. ii. 317.
Metulum, i. 33.
Miacorus vel Milcorus, i. 265.
Midea Boeot. ii. 242.
—— Argol. iii. 256.
Μίδεια, Μιδεάτης.
Mieza, i. 228.
Μιέζα, Μιέζεύς, et Μιέζαῖος.
Miletum, ii. 414.
Miletus, iii. 369.
Milichus fluvius, iii. 66.
Miloliturum, i. 332.
Minoa insula et promont. Me-
gar. ii. 433.
—— promont. et castellum
Lacon. iii. 201.
—— Cret.
iii. 371.
Minoum et Minoa, iii. 366.
Minthe mons, iii. 113.
Minya quæ et Almonia, i. 449.
Minyæ, iii. 109.
Minyæus fluvius, iii. 115.
Misetus, i. 279.
Μισητός, Μισήτιος.
Misgomenæ, i. 449.
Μισγομεναι, Μισγομένιος.
Mitys fluvius, i. 218.
Moloeis fluvius, ii. 217.
Molorchus, iii. 284.
Molossi, i. 131.
Molossis, i. 131.
Moluris petra, ii. 436.
Molycrium et Molycræa, ii. 81.
Monetium, i. 33.
Mons Sacer, i. 315.
Mopsium, i. 384.
Μόψιον, Μόψιος.
Mopsopia, ii. 277.
Morius fluvius, ii. 244.
Moryllus, i. 238.
Mosychlus mons, i. 341.
Mourgisce, i. 315.
Munychia portus, ii. 351.
Μουνυχία, Μουνύχιος.

GEOGRAPHICAL INDEX.

Musagoræ insulæ, iii. 364.
 Museum Maced. i. 279.
 ————Athen. ii. 335.
 Mycalessus, ii. 261.
 Μυκαλήσσος, Μυκαλήσσιος.
 Mycenæ Argol. iii. 246.
 ————Cret. iii. 393.
 Μυκήναι, Μυκηναῖος.
 Mychos portus, ii. 158.
 Myconos insula, iii. 409.
 Μύκονος, Μυκόνιος.
 Myenus mons, ii. 77.
 Mygdonia, i. 233.
 Mylæ, i. 374.
 Μύλαι, Μυλαῖος.
 Mylaon fluvius, iii. 338,
 ————iii. 344.
 Myle insula, iii. 364.
 Myon, ii. 110.
 Μύων, Μυωνεύς.
 Myonnesus insula, i. 409.
 Myræ, i. 423.
 Myrcinus, i. 290.
 Μύρκινος, Μυρκίνιος.
 Myrina Lemn. i. 339.
 ————Cret. iii. 393.
 Μύρινα, Μυριναῖος.
 Myrrhinus, ii. 384.
 Μυρρίνους, Μυρρίνουσίος.
 Myrsinus, iii. 82.
 Myrtium, i. 316.
 Myrtoum mare, i. 7.
 Myrtuntium Acarn. ii. 13.
 ————Elid. iii. 83.
 Mysæum, iii. 57.
 Mysi, i. 285.
 Mysticus saltus, ii. 358.
 Naphilus fluvius, iii. 338.
 Naro fluvius, i. 37.
 Naronæ, i. 37.
 Narthacien mons, i. 400.
 Naryx sive Narycium, ii. 120.
 Νάρυξ, Ναρυκίος.
 Nasi, iii. 308. 324.
 Nasos, ii. 26.
 Naulochus portus, ii. 158.
 ————insula ad Cret. iii. 372.

Naupactus, ii. 105.
 Ναύπακτος, Ναυπάκτιος.
 Naupleia Parnassi vertex, ii. 171.
 Nauplia port. Arg. iii. 239.
 Ναυπλία, Ναυπλιεύς.
 Naxos Cret. iii. 393.
 ————insula, iii. 407.
 Νάξος, Νάξιος.
 Neæ insulæ, i. 341.
 ————Patræ, i. 447.
 Neapolis Chalcid. i. 247.
 ————Thrac. i. 299.
 Neda fluvius, iii. 120. 339.
 Nede Arcad. iii. 355.
 Nedon Eub. scopulus, ii. 144.
 ————Messen fluvius, iii. 141.
 Neion mons, ii. 45.
 Nelia, i. 427.
 Nemea Elid. iii. 121.
 ————Argol. iii. 284.
 Νεμέα, Νεμεαῖος, et Νεμεάτης.
 ————fluvius, iii. 53.
 Neon postea Tithorea, ii. 173.
 Νέων, Νεώνιος.
 Nereidum Chori, i. 296.
 Nericum, ii. 16.
 Νήρικον, Νηρίκιος.
 Neris Messen. iii. 153.
 ————Cynur. iii. 236.
 Neritus mons, ii. 45.
 Nesonis palus, i. 384.
 Nesson, i. 385.
 Nestæi, i. 37.
 Nestane, iii. 305.
 Νεστανία, Νεστανίος.
 Nestus fluvius, i. 308.
 Nicæa Illyr. i. 82.
 ————Locr. Epicn. ii. 113.
 ————Bœot. ii. 275.
 Νίκαια, Νικαιεύς.
 Nicasia insula, iii. 416.
 Nicopolis, i. 135.
 Νικόπολις, Νικοπολίτης.
 Nileus fluvius, ii. 145.
 Niobe fons, iii. 294.
 Nisæa Megar. ii. 433.
 Νισαία, Νισαῖος.

GEOGRAPHICAL INDEX.

Nissa, ii. 266.
 Nisyros insula, iii. 418.
 ——— urbs Carpath. iii. 419.
 Noarus fluvius, i. 46.
 Nomii montes.
 Nonacris, iii. 314.
 ——— Tripol. Arcad. iii.
 344.
 Νόνακρης, Νονακρίτης, et Νονα-
 κριεύς.
 Novem Viæ, i. 291.
 Nudium, iii. 119.
 Nus fluvius, iii. 338.
 Nymbæum, iii. 197.
 Nymphades port. Megar. ii.
 433.
 Nymphæum, i. 60.
 ——— promont. i. 261.
 Nympharum Ionidum fons, iii.
 106.
 ——— Anigriadum an-
 trum et fons, iii. 115.
 Nymphas, iii. 341.
 Nymphasia fons, iii. 344.
 Nysa Eub. ii. 145.
 ——— Boeot. ii. 240.
 ——— Nax. ins. iii. 408.
 Νύσσα, Νύσιος, et Νυσσῆος.
 Oa sive Oeis, ii. 414.
 Ὅα, Ὅαθεν.
 Oenæum, i. 78.
 Oaxes fluvius, iii. 381.
 Oaxus et Axus, iii. 381.
 Ὅαξις, Ὅαξις.
 Ocalea urbs et fluvius, ii. 235.
 Ὁκαλέα, Ὁκαλέης.
 Oculum, ii. 139.
 Ὁκωλον, Ὁκώλιος.
 Octolophus Lyncest. i. 194.
 ——— Thess. i. 382.
 Odeium Pericl. Athen. ii. 327.
 Odia insula, iii. 416.
 Odomanti, i. 303.
 Odomantice regio, i. 303.
 Odrysæ, i. 286.
 Ōea, iii. 280.
 Ōeanthe, ii. 108.
 Οἰάνθη, Οἰανθείς.

Ōechalia Estiæot. i. 362.
 ——— Ætol. ii. 89.
 ——— Eub. ii. 139.
 ——— Messen. iii. 146.
 ——— Arcad. iii. 355.
 Οἰχαλία, Οἰχαλείς.
 Ōenæ, ii. 414.
 Οἶναι, Οἰναῖος.
 Ōeonon, ii. 108.
 Οἰνεών, Οἰνεωνεύς.
 Ōeniadæ Thess. i. 446.
 ——— Acarn. ii. 21.
 Οἰνιάδαι, Οἰνιᾶδης.
 Ōenoe Tetrapol. ii. 388.
 ——— in Boeot. confin. ii. 408.
 ——— Corinth. iii. 35.
 ——— Elid. iii. 86.
 ——— Argol. iii. 292.
 Οἰνὴ, Οἰναῖος.
 Ōenophytæ, ii. 271.
 Ōenus urbs et fluvius, iii. 220.
 Οἰνοῦς, Οἰνόντιος.
 Ōenussæ insulæ, iii. 138.
 Ōeroe fluvius, ii. 217.
 Ōeta mons. i. 445.
 Ōetæi, i. 446.
 Ōetylus, iii. 187.
 Οἰτύλος, Οἰτύλιος.
 Ōeus, iii. 355.
 Oie sive Oe, ii. 355.
 Οἶη, Οἶηθεν.
 Oion Locr. Opunt. ii. 119.
 ——— Attic. Decelicum, ii. 404.
 ——— Ceramicum, ii. 421.
 Οἶον, ἔξ Οἶου.
 Olbelus, i. 279.
 Olcimus fluvius et mons, i.
 229.
 Olcinium et Ulcinium, i. 40.
 Olearos, iii. 406.
 Ὀλίαιρος, Ὀλιᾶριος.
 Olenus Ætol. ii. 73.
 ——— Ach. iii. 70.
 Ὀλενος, Ὀλένιος.
 Olerus, iii. 391.
 Ὀλερος, Ὀλέριος.
 Olganus fluvius, i. 229.
 Oligyrtus mons, iii. 308.

GEOGRAPHICAL INDEX.

Olizon, *i.* 426.
 'Ολιζάν, 'Ολιζάνιος.
 Olmiæ promontorium, *iii.* 35.
 Olmius fluvius, *ii.* 205.
 Olobagta, *i.* 279.
 Olocrus mons, *i.* 215.
 Oloosson, *i.* 373.
 'Ολοσσών, 'Ολοσσάνιος.
 Olophyxus, *i.* 260.
 'Ολόφυξος, 'Ολοφύξιος.
 Olpæ Acarn. *ii.* 12.
 — Locr. Ozol. *ii.* 110.
 'Ολπαι, 'Ολπαίος.
 Oluris et Olura, *iii.* 151.
 Olurus, *iii.* 57.
 'Ολουρος, 'Ολούριος.
 Olus, *iii.* 370.
 'Ολούς, 'Ολούντιος.
 Olympæum Athen. *ii.* 324.
 Olympia, *iii.* 95.
 Olympias fons, *iii.* 335.
 Olympus mons Thess. *i.* 212.
 — Lacon. *iii.* 221.
 Olynta insula, *i.* 43.
 Olynthiacus fluvius, *i.* 264.
 Olynthus, *i.* 249.
 'Ολυνθος, 'Ολύνθιος.
 Olysia vel Olyca, *i.* 254.
 'Ολυκα, 'Ολυκαίος.
 Omarium, *i.* 449.
 Omphalium Epir. *i.* 105.
 — Cret. *iii.* 383.
 'Ομφάλιον, 'Ομφαλιεύς, et 'Ομφαλίτης.
 Onæi montes, *ii.* 438.
 Onæum, *iii.* 323.
 Oncha, *ii.* 230.
 'Ογχα, 'Ογχαίος.
 Oncææ port. Theb. *ii.* 230.
 Onchesmus, *i.* 96.
 Onchestus fluvius Thess. *i.* 389.
 — urbs Bæot. *ii.* 231.
 Oneium, *iii.* 36.
 Onisia insula, *iii.* 372.
 Onochonus fluvius, *i.* 390.
 Onogli, *iii.* 220.
 Onthis palus, *ii.* 80.
 Onthyrum, *i.* 449.
 VOL. III.

'Ονθύριον, 'Ονθυριεύς.
 Onugnathos, *iii.* 195.
 Onychium, *iii.* 393.
 Opheltæ scopulus Eub. *ii.* 144.
 Ophiqenses, *ii.* 91.
 Ophites fluvius, *ii.* 235.
 Opus Locr. Opunt. *ii.* 117.
 — Elid. *iii.* 93.
 'Οπούς, 'Οπούντιος.
 Opuntius sinus, *ii.* 119.
 Orbelia regio, *i.* 272.
 Orbelus mons, *i.* 272.
 Orchomenus Bæot. *ii.* 244.
 — Arcad. *iii.* 306.
 'Ορχόμενος, 'Ορχομένιος.
 Oreia mons, *ii.* 91.
 Orestæ, *i.* 197.
 Oreste, *ii.* 145.
 Orestheium et Oresthasium, *iii.* 347.
 'Ορεσθάσιον, 'Ορεσθάσιος.
 Orestia, *i.* 197.
 Orestis regio, *i.* 197.
 Oreus prius Histiaea, *ii.* 126.
 'Ορεός, 'Ορείτης.
 Orexis mons, *iii.* 313.
 Orgessus vel Orgyssus, *i.* 75.
 Oricus et Oricum.
 'Ορικός, 'Ορίκιος.
 Oriuns vel Oriundus fluvius, *i.* 40.
 Ormenium, *i.* 427.
 'Ορμένιον, 'Ορμένιος.
 Orneæ, *iii.* 283.
 'Ορνέαι, 'Ορνεάτης.
 Orobiæ, *ii.* 130.
 Oropus, *ii.* 272.
 'Ορωπός, 'Ορώπιος.
 Orphei tumultus, *i.* 210.
 Orreskia, *i.* 279.
 'Ορρησκία, 'Ορρησκίος.
 Orthe, *i.* 372.
 Ortygia, *ii.* 93.
 Orychium, *ii.* 421.
 'Ορύχιον, 'Ορύχιος.
 Oryx, *iii.* 324.
 Osmidas, *iii.* 394.
 Osphagus fluvius, *i.* 195.

GEOGRAPHICAL INDEX.

Ossa urbs Bisalt. i. 267.
 — mons, i. 422.
 Ostracina mons, iii. 306.
 Othronus insula, i. 163.
 Othrys mons, i. 412.
 Otryne, ii. 414.
 Ὀτρυνεῖς, Ὀτρυνεύς.
 Oxeia campe, ii. 250.
 Oxeiæ vel Thoe insulæ, ii. 29.
 Oxyneia, i. 355.
 Pactya, i. 331.
 Πακτύη, Πακτυαῖος.
 Pæania super. et infer. ii. 406.
 Παιανία, Παιανεύς.
 Pæanium, ii. 71.
 Pæon, i. 326.
 Pæones, i. 267.
 Pæonia, i. 267.
 Pæonidæ, ii. 414.
 Παιονίδαι, Παιονίδης.
 Pæoplæ, i. 304.
 Pagasæ, i. 431.
 Παγασαί, Παγασαῖος.
 Pagaseticus vel Pagasites sinus
 Palæa, iii. 218.
 Palæotrium sive Palæorium, i. 261.
 Palæphatus, i. 396.
 Palæste, i. 95.
 Palamnis fluvius, i. 55.
 Palauthrus, i. 434.
 Palirus vel Palærus, ii. 18.
 Παλιρὺς, Παλιρεύς.
 Paliscius, iii. 345.
 Pallantium, iii. 349.
 Παλλάντιος et Παλλαντιεύς.
 Palle vel Pale, ii. 501.
 Παλλή, Παλλῆς.
 Pallene peninsula, i. 244.
 — urbs, i. 249.
 Παλλήνη, Παλλήνιος.
 — dem. Attic. ii. 397.
 Παλλήνη, Παλληνεύς.
 Pambotadæ, ii. 414.
 Παμβωτάδαι, Παμβωτάδης.
 Pambotis palus, i. 141.
 Pamisi fons, iii. 145.

Pamisos fluvius Thess. i. 419.
 — Messen. maj. iii. 140.
 — min. iii. 142.
 Pamphias, ii. 86.
 Pamphylia, i. 279.
 Panachaicus mons, iii. 70.
 Panacra mons, iii. 381.
 Panactum, ii. 406.
 Pandosia, i. 133.
 Πανδοσία, Πανδοσιεύς.
 Pangæum mons, i. 300.
 Panhellenes, i. 2.
 Panhellenius mons, iii. 280.
 Pannonia, iii. 394.
 Pannonii, i. 46.
 Panopeus vel Phanoteus, ii. 181.
 Πανοπεὺς et Φανοτεύς. Ethn. id.
 Panopis fons, ii. 341.
 Panormus Chaon. i. 96.
 — Chalcid. i. 262.
 — Cherson. i. 328.
 — Scopel. ins. i. 451.
 — Attic. ii. 379.
 — Ach. iii. 66.
 — Cret. iii. 394.
 Panos antrum, ii. 333.
 Pantomatium, iii. 367.
 Παντομάτριον, Παντομάτριος.
 Panyasis fluvius, i. 55.
 Paos, iii. 320.
 Paracheloitis regio Acarn. ii. 10.
 — Atham. ii. 99.
 Paræbasium, iii. 328.
 Paræsus, iii. 394.
 Paralii, i. 436.
 Parapotamii, ii. 179.
 Παραποτάμιοι, Παραποτάμιος.
 Parasopias, i. 446.
 Paravæi, i. 128.
 Paraxia, i. 233.
 Parembole, i. 83.
 Parnassus mons, ii. 169.
 Parnes mons, ii. 404.

GEOGRAPHICAL INDEX.

- Parnon mons, iii. [236](#).
 Parorea regio, [i](#). [145](#).
 ——— urbs Arcad. iii. [343](#).
 Paroræi, [i](#). [145](#).
 Paros insula, iii. [406](#).
 Πάρος, Πάριος.
 Parparus mons, iii. [294](#).
 Parrhasii, iii. [349](#).
 Parthenium, ii. [145](#).
 Parthenius mons, iii. [293](#). [355](#).
 ——— fluvius, iii. [108](#).
 Parthenon Athen. ii. [329](#).
 Parthicopolis, [i](#). [305](#).
 Parthini, [i](#). [69](#).
 Parthus, [i](#). [69](#).
 Πάρθος, Παρθίνος.
 Passaron, [i](#). [138](#).
 Patræ Illyr. [i](#). [83](#).
 ——— Ach. iii. [66](#).
 Πάτραι, Πατρεύς.
 Patrocli insula, ii. [379](#).
 Pautalia, [i](#). [283](#).
 Paxos insulæ, [i](#). [163](#).
 Pedasus, iii. [137](#).
 Pediea, ii. [183](#).
 Pegæ vel Pagæ Megar. ii. [437](#).
 Πηγαί, Πηγαῖος.
 ——— Arcad. iii. [348](#).
 Pelagonia Pæoniæ pars, [i](#). [269](#).
 ——— civitas, [i](#). [270](#).
 ——— Tripolis Thess. [i](#). [369](#).
 Pelasgi, [i](#). [14](#).
 Pelasgicum Athen. ii. [333](#).
 Pelasgiotis, [i](#). [363](#).
 Pele, [i](#). [449](#).
 Pelecania regio, ii. [250](#).
 Peleces, ii. [396](#).
 Πήληκες, Πήληξ.
 Pelethronium mons, [i](#). [449](#).
 Pelinna sive Pelinnæum, [i](#). [361](#).
 Πέλινα, Πελινναῖος.
 Pelion urbs Illyr. [i](#). [76](#).
 ——— mons Thess. [i](#). [429](#).
 Pelium nemus, [i](#). [431](#).
 Pella Maced. [i](#). [223](#).
 ——— Ach. iii. [75](#).
 Πέλλα, Πελλαῖος.
 Pellene Ach. iii. [55](#).
 Πελλήνη, Πελληνηεύς.
 ——— Lacon. iii. [222](#).
 Pelodes portus, [i](#). [107](#).
 Peloponnesus, iii. [1](#).
 Penestæ Illyr. [i](#). [77](#).
 ——— Thess. [i](#). [349](#).
 Peneus fluvius Thess. [i](#). [375](#).
 ——— Elid. iii. [86](#).
 Pennana, [i](#). [281](#).
 Pentele, ii. [399](#).
 Πεντέλη, Πεντελεύς.
 Pentelicus mons, ii. [399](#).
 Pentelophoi, iii. [220](#).
 Peparethus insula et urbs, [i](#). [452](#).
 Πεπαρήθος, Πεπαρήθιος.
 Pephnos urbs et insula, iii. [186](#).
 Πέφνος, Πεφνίτης, et Πέφνιος.
 Pergamus, [i](#). [297](#).
 ——— Cret. iii. [382](#).
 Pergase, ii. [415](#).
 Περγασή, Περγασήθεν, et Περγασεύς.
 Perias, ii. [145](#).
 Perippia regio, iii. [93](#).
 Perisadii, [i](#). [70](#).
 Perithoidæ, ii. [415](#).
 Περιθοῖδαι, Περιθοῖδης.
 Permessus fluvius, ii. [205](#).
 Perranthe collis Ambrac. [i](#). [148](#).
 Perrhæbi, [i](#). [363](#).
 Perrhæbus, [i](#). [396](#).
 Perrhidæ, ii. [406](#).
 Περρῖδαι, Περρῖδης.
 Persens, ii. [416](#).
 Περσεὺς, Ethn. Id.
 Petalia promont. ii. [140](#).
 Petaliæ insulæ, ii. [140](#).
 Peteon, ii. [259](#).
 Πετεὼν, Πετεώνιος.
 Petitarus fluvius, ii. [38](#).
 Petra Illyr. [i](#). [55](#).
 ——— Maced. [i](#). [213](#).
 ——— Mædic. [i](#). [307](#).

GEOGRAPHICAL INDEX.

Petra Corinth. iii. 37.
 — Elid. iii. 90.
 Petrachus, ii. 244.
 Petrosaca, iii. 306.
 Phacium, i. 374.
 Φάκιον, Φακιεύς.
 Phacussa insula, iii. 416.
 Phædria, iii. 342.
 Phædriades scopuli, ii. 171.
 Phæšana, iii. 355.
 Phæstus Thess. i. 374.
 — Locr. Ozol. ii. 110.
 — Cret. iii. 375.
 Φαιστός, Φαιστιεύς.
 Phagres, i. 297.
 Phalachthia, i. 418.
 Phalacrum promont. i. 162.
 Phalæsiæ, iii. 342.
 Phalanna Thess. i. 372.
 — Cret. iii. 395.
 Φάλαννα, Φαλανναῖος.
 Phalanthus urbs et mons, iii. 343.
 Phalara, i. 437.
 Φάλαρα, Φαλαρεύς.
 Phalarus fluvius, ii. 239.
 Phalasarna, iii. 364.
 Φαλάσαρνα, Φαλασάρνιος.
 Phalasia promont. ii. 145.
 Phalericus murus, ii. 347.
 Phalerum, ii. 352.
 Φάληρον, Φαληρεύς.
 Phaloria et Phaleria, i. 354.
 Φαλωρία, Φαλωρίτης.
 Phalorias, ii. 120.
 Φαλωριάς, Φαλωριεύς.
 Phalycon vel Alycon, ii. 440.
 Phana, ii. 71.
 Phanote, i. 98.
 Φανοτή, Φανοτεύς.
 Pharæ Boeot. ii. 270.
 — Ach. iii. 701.
 — Cret. iii. 395.
 Φαραί, Φαραιεύς, et Φαραῖος.
 Pharbelus, ii. 139.
 Phare et Pharis, iii. 214.
 Pharmacusæ insulæ, ii. 355.
 Pharos insula et urbs, i. 44.

Φάρος, Φάριος.
 Pharsalus, i. 398.
 Φάρσαλος, Φαρσάλιος.
 Pharycadon et Pharcadon, i. 362.
 Φαρκηδών, Φαρκηδόνιος.
 Pharygæ, ii. 158.
 Φαρίγαι, Φαρνγαῖος.
 Pharygium promont. ii. 157.
 Phaura insula, ii. 372.
 Pheca, i. 357.
 Phegaia duplex, ii. 377.
 Φηγαία, Φηγαιεύς.
 Phegus, ii. 388.
 Φηγούς, Φηγοῖσις.
 Pheia urbs et promont. iii. 87.
 Phellias fl. iii. 214.
 Phelloe, iii. 59.
 Phellon, iii. 112.
 Phenea palus, iii. 312.
 Pheneus, iii. 312.
 Φενεός, Φενεάτης.
 Pheræ Thessal. i. 392.
 — Ætol. ii. 93.
 — Messen. iii. 141.
 Φηραι, Φηραῖος.
 Pherinum, i. 357.
 Phicium, i. 374.
 Phicius vel Sphingius mons, ii. 231.
 Phigalea, iii. 338.
 Φιγαλία, Φιγαλεῖς, et Φιγαλείτης.
 Phila, i. 205.
 Φίλα, Φιλαῖος.
 Philaidæ, ii. 395.
 Φιλαῖδαι, Φιλαῖτης.
 Philarius fluvius, ii. 235.
 Philenorium, ii. 275.
 Φιληνόριον, Φιληνόριος.
 Phileros, i. 239.
 Philippi, i. 301.
 Φίλιπποι, Φιλιππεῖς, et Φιλιππη-
 σιος.
 Philippopolis, i. 361.
 Φιλιππόπολις, Φιλιπποπολίτης.
 Phlius, iii. 288.
 Φλιούς, Φλιάσιος.

GEOGRAPHICAL INDEX.

Phlya, ii. 396.
 Φλυεῖα et Φλυεῖς, Φλυεῖς.
 Phlygonium, ii. 188.
 Φλυγόνιον, Φλυγονεῖς.
 Phoce insula, iii. 372.
 Phocicum, ii. 161.
 Phocis, ii. 147.
 Phœbatis regio, i. 75.
 Phœbia, iii. 55.
 Φοιβία, Φοίβιος.
 Phœnice, i. 101.
 Φοινίκη, Φοινικαῖος.
 Phœnicus mons, ii. 233.
 ————— portus Messen. iii.
 138.
 ————— Cyther. iii.
 200.
 Phœnix fluvius, i. 418.
 ————— i. 444.
 ————— fons, ii. 251.
 ————— portus Cret. iii. 376.
 Phoeteum vel Phyteum, ii. 85.
 Φοίτιον, Φοιτιεύς.
 Phœzon, iii. 304.
 Pholegandrus insula, iii. 415.
 Φολέγανδρος, Φολεγάνδριος.
 Pholoe mons, iii. 92.
 Phorbæ, i. 450.
 Phorcys portus, ii. 46.
 Phoriæmi, iii. 121.
 Phoriea, iii. 355.
 Phormisium sive Phormisii, ii.
 417.
 Φορμίσιον, Φορμίσιος.
 Phoron portus, ii. 353.
 Photice, i. 104.
 Photinæum, i. 450.
 Phragandæ, i. 307.
 Phrearii, ii. 417.
 Φρεάρριοι, Φρεάρριος.
 Phreatys, ii. 350.
 Phricium mons, ii. 120.
 Phrittii, ii. 417.
 Φρίττιοι, Φρίττιος.
 Phrixa, iii. 110.
 Phrixus fluvius, iii. 239.
 Phrygia sive Phrygiæ, ii. 415.
 Phthiotis, i. 397.

Phylace Maced. i. 220.
 ————— Epir. i. 140.
 ————— Thess. i. 407.
 ————— Arcad. iii. 354.
 Φυλάκη, Φυλακήσιος.
 Phylactris collis, iii. 353.
 Phyle, ii. 405.
 Φυλή, Φυλάσιος.
 Phylleus mons, i. 401.
 Phyllis regio, i. 302.
 Phyllus, i. 402.
 Φυλλεύς, Φυλλεύς.
 Phyrcon, iii. 121.
 Physca et Physcus Maced. i.
 238.
 ————— Locr. ii.
 120.
 Physcella, i. 256.
 Phytæon, iii. 121.
 Phytia vel Phœtiæ, ii. 33.
 Pialia, i. 354.
 Piera fons, iii. 108.
 Pieres, i. 297.
 Pieria regio, i. 204.
 ————— sylvæ, i. 215.
 ————— urbs Thess. i. 361.
 Piericus sinus, i. 297.
 Pierium, i. 449.
 Pílorus, i. 257.
 Πίλωρος, Πιλωρίτης.
 Pimplea, i. 211.
 Pindus mons, i. 352.
 ————— urbs Dor. et fluvius, ii.
 102.
 Piræ, iii. 70.
 Piræum, iii. 35.
 Piræus Attic. ii. 348.
 Πειραιεύς, i. 34 εκ Πειραιῶς.
 ————— port. Corinth. iii. 34.
 Piraïcæ portæ Athen. ii. 313.
 Piraïcus murus, ii. 346.
 Pirene fons, iii. 23.
 Piresiæ prius Asterium, i. 401.
 Πειρεσίαι, Πειρέσιος.
 Pirus fluvius, iii. 70.
 Pirustæ, i. 77.
 Pisa, iii. 93.
 Πίσα, Πισάτης, et Πισαιεύς.
 a g 3

GEOGRAPHICAL INDEX.

- Pisa fons, iii. [94](#).
 Pisatis regio, iii. [93](#).
 Pissantini, [i](#). [75](#).
 Pissaum, [i](#). [271](#).
 Pistyrus urbs et lacus, [i](#). [310](#).
 Πίστιρος, Πιστιρίτης.
 Pitane Elid. iii. [113](#).
 ——— Lacon. iii. [220](#).
 Πιτάνη, Πιτανάτης.
 Pithus, ii. [415](#).
 Πίθος, Πιθεύς, et Πιτθεύς.
 Pityonnesus insula, iii. [275](#).
 Pityusa insula, iii. [261](#).
 Plataea, ii. [212](#).
 Πλάταια, Πλαταιεύς.
 Platamodes, iii. [132](#).
 Platanistus promont. iii. [200](#).
 ——— urbs postea Maci-
 stus, iii. [119](#).
 ——— fluvius, iii. [338](#).
 Platanus fluvius, ii. [252](#).
 Platiæ insulae, iii. [372](#).
 Pleia, iii. [218](#).
 Pleistus fluvius, ii. [156](#).
 Pleræi, [i](#). [38](#).
 Pleuron vetus, ii. [77](#).
 Pleuron nova, ii. [73](#).
 Πλευρών, Πλευρώνιος.
 Plothia, ii. [415](#).
 Πλωθεία, Πλωθείς.
 Pluina, [i](#). [194](#).
 Pnyx Athen. ii. [334](#).
 Pœcilasium, iii. [376](#).
 Pœcilus mons, ii. [358](#).
 Pœessa, iii. [402](#).
 Ποιήεσσα, Ποιήεσσιος.
 Pœmenium mons, [i](#). [279](#).
 Pogon portus, iii. [266](#).
 Poli campus, iii. [343](#).
 Polichne Megar. ii. [440](#).
 ——— Lacon. iii. [225](#).
 ——— Cret. iii. [380](#).
 Πολίχνη, Πολιχνίτης.
 Polis, ii. [110](#).
 Politea, iii. [75](#).
 Poloson, ii. [271](#).
 Polyanthes fluvius, [i](#). [66](#).
 Polyanus mons, [i](#). [143](#).
 Polyægos insula, iii. [415](#).
 Polyrrhenia, iii. [378](#).
 Πολυρρήνια, Πολυρρήνιος.
 Pompeium Athen. ii. [314](#).
 Pons Servilii, [i](#). [82](#).
 Pontinus fluvius et mons, iii.
 [238](#).
 Pontus fluvius, [i](#). [306](#).
 Porinas, iii. [313](#).
 Poros, ii. [416](#).
 Πόρος, Πόριος, et Ποριεύς.
 Porthmus, ii. [139](#).
 Portus Sacer. ii. [274](#).
 Posa, [i](#). [33](#).
 Posidium prom. Pallen. [i](#). [247](#).
 Thesprot. [i](#).
 [107](#).
 Bisalt. [i](#). [266](#).
 Phthiot. [i](#). [412](#).
 Potachidæ vel Botachidæ, iii.
 [355](#).
 Potamos, ii. [381](#).
 Ποταμός, Ποτάμιος.
 Pothereus fluvius, iii. [394](#).
 Potidæa, [i](#). [244](#).
 Ποτίδαια, Ποτιδαϊάτης.
 Potidania, ii. [89](#).
 Ποτιδανία, Ποτιδανιάτης.
 Potniæ, ii. [222](#).
 Πότνιαι, Ποτνιεύς.
 Præsidium, [i](#). [282](#).
 Pras, [i](#). [401](#).
 Prasias Attic. ii. [381](#).
 ——— Lacon. iii. [2](#).
 Πρασίαι, Πρασιεύς.
 Prasias palus, [i](#). [276](#).
 Prassæbi, [i](#). [128](#).
 Prاسus et Præsus, iii. [386](#).
 Πραΐσος, Πραΐσιος.
 Prepesinthus insula, iii. [406](#).
 Priamon vel Promona, [i](#). [36](#).
 Priansus, iii. [390](#).
 Πριάσος, Πριάσσιος.
 Prinoessa insula, ii. [56](#).
 Prinus, iii. [305](#).
 Proana, [i](#). [437](#).
 Πρώανα, Πρωανεύς.
 Probalinthus, ii. [385](#).

GEOGRAPHICAL INDEX.

Προβαλίνθος, Προβαλίνθιος, et Προβαλίστιος.

Probatia fluvius, ii. 250.

Proerna, i. 415.

Πρόερνα, Πρόερνιος.

Pron collis, iii. 258.

Pronastæ, ii. 275.

Proni vel Pronesus, ii. 53.

Πρόνοι, Προναῖος.

Propus collis, iii. 308.

Propylæa Athen. ii. 329.

—— Corinth. iii. 23.

Proschium, ii. 74.

Πρόσχιον, Προσχειεύς.

Prosea, iii. 350.

Προσέα, Προσεύς.

Prospalta, ii. 372.

Πρόσπαλτα, Προσπάλτιος.

Prosymna, iii. 256.

Πρόσυμνα, Προσυμναῖος.

Prote insula, iii. 136.

Prytaneium Athen. ii. 323.

Psacum promont. iii. 365.

Psamathe fons, iii. 294.

Psamathus, iii. 180.

Ψαμαθῆς, Ψαμαθούντιος.

Psaphis, ii. 391.

Ψαφίς, Ψαφίδιος.

Psophis Zacynth. arx ii. 58.

—— Arcad. iii. 321.

Ψαφίς, Ψαφίδιος.

Psychium, iii. 376.

Psyttalea insula, ii. 353.

Ptelea, ii. 416.

Pteleon Thess. i. 408.

—— Messen. iii. 153.

Πτελέον, Πτελεάτης, et Πτελεούσιος.

Ptolederma, iii. 343.

Ptolis, iii. 306.

Ptous mons, ii. 254.

Ptychia insula, i. 162.

Pycnus fluvius, iii. 394.

Pydna, i. 214.

Πύδνα, Πύδναῖος.

Pylæ, iii. 355.

Pylene, ii. 74.

Πυλήνη, Πυλήνιος.

Pylon, i. 80.

Pylos Elid. iii. 91.

—— Triphyl. iii. 117.

—— Messen. iii. 132.

Πύλος, Πύλιος.

Pyraea lucus, iii. 54.

Pyranthus, iii. 385.

Pyrasus, i. 403.

Πύρασος, Πυρασαῖος.

Pyrgos Elid. iii. 93.

—— Triphyl. iii. 119.

Πύργοι, Πυργίτης.

Pyronæa, ii. 120.

Pyrrha promont. Eub. ii. 145.

—— et Deucalion scopuli, i.

404.

Pyrrhæum Ambraciæ, i. 149.

Pyrrhi castra Epir. Liv. XXXII.

13.

—— Lacon. iii. 219.

Pyrrhicus, iii. 190.

Pythium, i. 366.

Πύθιον, Πύθιος.

Rarius campus, ii. 362.

Rechios fluvius, i. 242.

Rhacelus mons, i. 242.

Rhætiæ, iii. 328.

Rhamnus, ii. 390.

Ῥαμνοῦς, Ῥαμνούσιος.

—— portus Cret. iii. 364.

Rhaucus, iii. 390.

Ῥαῦκος, Ῥαῦκιος.

Rheithrum portus, ii. 47.

Rheiti lacus, ii. 356.

Rheitem promont. iii. 34.

Rhenea insula, iii. 401.

Rheupus, iii. 308.

Rhipe, iii. 324.

Rhium Ætolicum sive Antir-

rhium, ii. 82.

—— Achaicum, iii. 66.

—— Messen. iii. 153.

Rhizenia, iii. 388.

Rhizon, i. 38.

Ῥίζων, Ῥιζωνίτης.

—— fluvius, i. 39.

Rhizonicus sinus, i. 38.

Rhizus, i. 423.

Ῥιζοῦς, Ῥιζούντιος.

GEOGRAPHICAL INDEX.

Rhodope mons, i. 273.
Rhoduntia, i. 446.
'Ροδουντία, 'Ροδούντιος.
Rhodussa, iii. 294.
'Ροδούσσα, 'Ροδούσσιος.
Rhus, ii. 440.
Rhynchæ, ii. 145.
'Ρίγχα, 'Ρυγχαῖος.
Rhynchus, ii. 33.
Rhypæ, iii. 65.
'Ρύπαι, 'Ρύψ.
Rhytium, iii. 385.
Rithymnia, iii. 367.
'Ριθυμία, 'Ριθυμιάτης.
Rumbodona, i. 332.
Sabatium, i. 281.
Sacus, iii. 225.
Salæ, i. 332.
Salamis insula, ii. 364.
——— urbs vet. et nov. ii. 366.
Σαλαμίς, Σαλαμίνιος.
Sale, i. 315.
Salganeus, ii. 264.
Σαλγανεύς, Σαλγανίος.
Salmone, iii. 107.
Salon vel Salonæ. i. 36.
Same, ii. 52.
Σάμη, Σαμαῖος.
Samicum, iii. 116.
Saminthus, iii. 293.
Sammonium vel Salmone prom.
iii. 37 L.
Samos vel Samia, iii. 115.
Samothrace insula, i. 335.
Sane, i. 258.
Σάνη, Σάνιος, et Σαναῖος.
Saoce mons, i. 337.
Sapæi, i. 300.
Sapæorum saltus, i. 299.
Sapysetalon mons, iii. 282.
Sardæum mons, ii. 275.
Saron locus ad Træzen. iii. 266.
Saronicus sinus, iii. 3.
Saronis palus, iii. 266.
Sarpedonium promont. i. 32 L.
Sarpedon, i. 321.
Σαρπηδών, Σαρπηδώνιος.

Sarte, i. 257.
Σάρτη, Σαρταῖος.
Sarxa, i. 332.
Saso insula, i. 64.
Sation, i. 75.
Satræ, i. 307.
Saunium fons, ii. 458.
Saurus fons, iii. 394.
Scabala, ii. 139.
Σκάβαλα, Σκαβαλαῖος.
Scambonidæ, ii. 363.
Σκαμβωνίδαι, Σκαμβωνίδης.
Scampis, i. 70.
Scandea, iii. 199.
Scandile insula, i. 452.
Scapte hyle, i. 298.
Scardona, i. 34.
——— insula, i. 43.
Scardus vel Scordus mons, i. 79.
Scarphe et Scarpheia, ii. 113.
Σκάρφη et Σκάρφεια, Σκαρφεῖς, et
Σκαρφαίεύς.
Scheria quæ et Corcyra insula,
i. 155.
Schinussa insula, iii. 416.
Schiste odos, ii. 160.
Schænius fluvius, ii. 259.
Schænus ——— Thrac. i. 313.
——— urbs Boeot. ii. 259.
——— Corinth. iii. 33.
——— Arcad. iii. 344.
Scia, ii. 145.
Σκιά, Σκιεύς.
Scias, iii. 342.
Σκιάς, Σκιαστής.
Sciathis mons, iii. 313.
Sciathos insula, i. 451.
Σκιάθος, Σκιάθιος.
Scillus, iii. 110.
Σκίλλους, Σκίλλούντιος.
Scioessa mons, iii. 76.
Scione, i. 248.
Σκιώνη, Σκιωναῖος, et Σκιωνεύς.
Sciron loc. et fluvius Attic. ii. 357.
Scironides petræ, ii. 435.
Sciritis regio, iii. 224.

GEOGRAPHICAL INDEX.

Scirphæ, ii. 188.
 Σκίρφαι, Σκίρφιος, et Σκίρφαϊος.
 Scirtiana, i. 83.
 Scirtones, i. 83.
 Scirtonium, iii. 342.
 Scirus, iii. 224.
 Σκίρος, Σκίριτης.
 Scodra, i. 40.
 Scollis mons, iii. 74.
 ——— urbs, iii. 75.
 Scolus Chalcid. i. 254.
 ——— Bœot. ii. 221.
Σκῶλος, Σκῶλιος, et Σκωλιεύς.
 Scomius et Scombrus mons, i. 273.
 Scomne mons, i. 278.
 Scopelos insula, i. 451.
 Scopi, i. 282.
 Scopium, i. 403.
 Scordisci, i. 46.
 Scotane, iii. 320.
 Scotina, iii. 222.
 Scotitas, iii. 221.
 Scotussa Thrac. i. 304.
 ——— Thess. i. 388.
 Σκότεισσα, Σκοτεινσαῖος.
 Scybrus, i. 279.
 Σκύβρος, Σκύβριος.
 Scydra, i. 228.
 Σκύδρα, Σκυδραῖος.
 Scyllæum promont. iii. 260.
 Scylletium mons, iii. 394.
 Seyras fluvius, iii. 190.
 Seyros insula, i. 453.
 ——— Ach. iii. 76.
 Σκίρος, Σκύριος.
 Seiræ, ii. 322.
 Selachusa insula, iii. 275.
 Selenus fluvius, iii. 66.
 Selinus fluvius Ach. iii. 66.
 ——— Elid. iii. 111.
 ——— Lacon. urbs, iii. 218.
 Sellasia, iii. 221.
 Σελλασία, Σελλασιεύς.
 Selleïs fluvius Sicyon, iii. 55.
 ——— Elid. iii. 86.
 Selli, i. 23.

Semachidæ, ii. 416.
Σημαχίδαι, Σημαχιδης.
 Sepia Argol. iii. 255.
 ——— Arcad. mons, iii. 311.
 Sepias promontorium, i. 424.
 Serangium, ii. 350.
 Serdicæ, i. 283.
 Seriphos, iii. 403.
 Σέριφος, Σεριφίος.
 Sermyle, i. 254.
 Σερμύλη, Σερμυλιεύς.
 Serrhium promont. i. 314.
 ——— castellum, i. 314.
 Sesarethus, i. 70.
 Σεσάρηθος, Σεσαρήθιος.
 Sestos, i. 328.
 Σηστός, Σήστιος.
 Sibyrus vel Sybrita.
 Σίβυρτος, Σιβύρτιος.
 Sicinus insula, iii. 414.
 Σικινος, Σικινίτης.
 Siculum mare, i. 5.
 Sicyon, iii. 46.
 Σικων, Σικωνίος.
 Sidas regio, ii. 220.
 Sidus, iii. 33.
 Σιδούς, Σιδουσίος.
 Side, iii. 200.
Σίδη, Σιδήτης.
 Sila fluvius, iii. 138.
 Sindus vel Sinthus, i. 236.
 Σίνδος, Σίνδιος.
 Singiticus sinus, i. 257.
 Singus, i. 257.
Σίγγος, Σίγγιος.
 Sinti, i. 304.
 Siphnos, iii. 405.
 Σίφνος, Σίφνιος.
 Siracellæ, i. 331.
 Siris, i. 303.
 Sirnides insulæ, iii. 372.
 Siropæones, i. 303.
 Sithonia regio, i. 254.
 Sithonii, i. 254.
 Smenus fluvius, iii. 191.
 Solimnia insula, i. 451.
 Solium, ii. 18.
 Σόλιον, Σολιεύς.

GEOGRAPHICAL INDEX.

- Solygia, iii. [34](#).
 Solygius collis, iii. [34](#).
 Soron, iii. [320](#).
 Sosthenis, [i. 418](#).
 Spalathra, [i. 426](#).
 Σπαλάθρα, Σπαλαθραῖος.
 Sparta, iii. [203](#).
 Σπάρτη, Σπαρτιάτης.
 Spartolus, [i. 253](#).
 Σπαρτώλης, Σπαρτώλιος.
 Spelæum, [i. 226](#).
 Sperchia, [i. 447](#).
 Sperchius fluvius, [i. 438](#).
 Sphacteria insula, iii. [136](#).
 Sphæria insula, iii. [268](#).
 Sphagiæ insulæ, iii. [136](#).
 Sphecia, ii. [145](#).
 Sphendale et Sphendalus, ii. [403](#).
 Σφενδάλη, Σφενδαλεύς.
 Sphettus, ii. [416](#).
 Σφήττος, Σφήττιος.
 Spiræum promont. iii. [275](#).
 Sporades, iii. [412](#).
 Sporgilus, ii. [416](#).
 Σπόργιλος, Σποργίλιος.
 Stabulum Diomedis, [i. 331](#).
 Stagirus et Stagira,
 Στάγειρος, Σταγειρίτης.
 Stathmi, iii. [220](#).
 Stelæ, iii. [394](#).
 Stenæ, [i. 282](#).
 Stentoris palus, [i. 316](#).
 Stenyclericus campus, iii. [145](#).
 Stenyclerus, iii. [145](#).
 Στενύκληρος, Στενυκλήριος.
 Stephanaphana, [i. 83](#).
 Stephane, ii. [188](#).
 Stimo, [i. 357](#).
 Stiria, ii. [382](#).
 Στειρία, Στειριεύς.
 Stiris, ii. [158](#).
 Stoa Basileios Athen. ii. [316](#).
 ——— Pœcile ——— ii. [318](#).
 ——— Sicyon. iii. [51](#).
 Stobi, [i. 271](#).
 Στόβοι, Στοβαῖος.
 Stonæ, [i. 282](#).
 Stratia, iii. [325](#).
 Stratonice, [i. 261](#).
 Στρατονίκεια, Στρατωνικεύς.
 Stratus, ii. [30](#).
 Στρατός, Στράτιος.
 Strenus, iii. [394](#).
 Strepsa, [i. 239](#).
 Στρέψα, Στρεψαῖος.
 Strophades insulæ, iii. [121](#).
 Struthuns promont. iii. [257](#).
 Stryme, [i. 315](#).
 Στρίμη, Στρυμηνός, et Στρυμήσιος.
 Strymon fluvius, [i. 289](#).
 Strymonicus sinus, [i. 289](#).
 Stubera, [i. 270](#).
 Στύβερα, Στυβεραῖος.
 Styllangium, iii. [119](#).
 Symphalis regio Maced. [i. 198](#).
 ——— palus Arcad. iii. [309](#).
 Stymphalus, iii. [308](#).
 Στίμφαλος, Στυμφάλιος.
 Styra, ii. [139](#).
 Στίρα, Στυρεύς.
 Styracium mons, iii. [394](#).
 Styx fons, iii. [314](#).
 Suia portus, iii. [380](#).
 Sulia promont. iii. [376](#).
 Suliones, [i. 106](#).
 Sumatia, iii. [346](#).
 Sunium urbs et promont. ii. [377](#).
 Σούνιον, Σουνιεύς.
 Sus fluvius, [i. 210](#).
 Sybota insulæ, [i. 110](#).
 ——— portus, [i. 110](#).
 Sybridæ, [i. 416](#).
 Συβριδαι, Συβρίδης.
 Sycurium, [i. 390](#).
 Syleus campus, [i. 266](#).
 Symbola, iii. [353](#).
 Symbolum, [i. 299](#).
 Symætha, [i. 450](#).
 Σύμαιθα, Συμαιθεύς.
 Sypalettus, ii. [416](#).
 Συπαληττός, Συναλήττιος, et Συνα-
 ληττεύς.
 Syrinthus, iii. [394](#).
 Syrus fluvius, iii. [341](#).

GEOGRAPHICAL INDEX.

Syrus insula, iii. [408](#).
Σύρος, Σύριος.
 Sythas fluvius, iii. [55](#).
 Tænarum urbs et promont. iii. [187](#).
Τάιναρρον, Ταινάριος, et Ταινारीτης.
 Talares, i. [145](#). [352](#).
 Taletum Taygeti pars, iii. [216](#).
 Tamynæ, ii. [138](#).
Τάμυναι, Ταμυνάιος.
 Tanagra, ii. [267](#).
Τάναγρα, Ταναγραῖος.
 Tanus fluvius, iii. [236](#).
 — urbs Cret. iii. [394](#).
Τάνος, Τανίτης.
 Taphiassus mons, ii. [80](#).
 Taphii, ii. [3](#).
 Taphiorum insulæ, ii. [55](#).
 Taphos et Taphiussa insula, ii. [55](#).
 — urbs, ii. [54](#).
 Tarne, iii. [75](#).
Τάρνη, Τάρνιος.
 Tarphe, postea Pharygæ, ii. [116](#).
Τάρφη, Ταρφαῖος.
 Tarrha, iii. [376](#).
Τάρρα, Ταρραῖος.
 Taulantii, i. [48](#).
 Tauriana, i. [282](#).
 Tauris insula, i. [46](#).
 Taurus fluvius, iii. [265](#).
 Taygetus mons, iii. [215](#).
 Tearus fluvius, i. [317](#).
 Techedia insula, iii. [417](#).
 Tecmon, i. [140](#).
Τέκμων, Τεκμώνιος.
 Tegea Arcad. iii. [350](#).
 — Cret. iii. [394](#).
Τεγέα, Τεγεάτης.
 Tegyra, ii. [251](#).
Τέγυρα, Τεγύριος, et Τεγυρεύς.
 Teleboæ, ii. [3](#).
 Telethrius mons, ii. [128](#).
 Telos insula, iii. [417](#).
Τήλος, Τήλιος.
 Telphusa, iii. [323](#).
Τέλφουσσα, Τελφούσσιος.

Temathea mons, iii. [140](#).
 Temenium, iii. [239](#).
 Temmices, ii. [189](#).
 Tempe, i. [375](#).
 Templum Apoll. Actii, ii. [8](#).
 — Epicurii, iii. [340](#).
 — Ismen. ii. [228](#).
 — Æsculapii Epidaur. iii. [272](#).
 — Despoenæ, iii. [336](#).
 — Dianæ Limnatis, iii. [144](#).
 — Jovis Acræi, ii. [98](#).
 — Panhellenii, iii. [280](#).
 — Olympii, iii. [95](#).
 — Nemæi, iii. [285](#).
 — Junonis Argivæ, iii. [249](#).
 — Minervæ Cranæ, ii. [179](#).
 — Chalcioæcus, iii. [208](#).
 — Itonid. ii. [238](#).
 — Poliad. ii. [331](#).
 — Aleæ, iii. [352](#).
 — Neptuni Isthm. iii. [31](#).
 — Samii, iii. [116](#).
 Tempyra, i. [316](#).
 Tenea, iii. [35](#).
Τενέα, Τενεάτης.
 Tenericus campus, ii. [231](#).
 Tenium, iii. [75](#).
Τήνειον, Τηνεῖος.
 Tenos insula, iii. [410](#).
 — urbs Lacon. iii. [225](#).
Τήνος, Τήνιος.
 Terpillus, i. [239](#).
 Terponus, i. [33](#).
 Tethrin fluvius, iii. [395](#).
 Tetraphylia, ii. [98](#).
 Tetrapolis Dorica, ii. [102](#).
 — Attica, ii. [384](#).

GEOGRAPHICAL INDEX.

Teuceri, i. 285.
 Teumessus vicus et collis, ii. 260.
 Τευμῆσσος, Τευμῆσιος.
 Teuthea, iii. 74.
 Teutheas fluvius, iii. 74.
 Teuthis, iii. 328.
 Teuthrone, iii. 190.
 Thalamæ Elid. iii. 92.
 ——— Lacon. iii. 186.
 Θαλάμαι, Θαλαμάτης.
 Thaliadæ, iii. 324.
 Thamia, i. 449.
 Θαμία, Θαμιεύς.
 Thasus insula, i. 333.
 ——— urbs, i. 334.
 Θάσος, Θάσιος.
 Thaumaci, i. 414.
 Θαυμακοί, Θαυμακίος.
 Thaumacia, i. 426.
 Θαυμακία, Θαυμακιεύς.
 Thaumasia mons, iii. 344.
 Thea, iii. 225.
 Theatrum Dionys. Athen. ii. 327.
 Thebæ Phthioticæ, i. 402.
 ——— Boeot. ii. 223.
 Θῆβαι, Θηβαῖος.
 Thebe, ii. 311.
 Theganusa insula, iii. 138.
 Thegonium, i. 449.
 Θηγώνιον, Θηγώνιος.
 Theium, ii. 98.
 Themaci sive Themacus, ii. 411.
 Θημακός, Θημακίος.
 Thenæ, iii. 383.
 Θείαι, Θεναῖος.
 Thera insula, iii. 412.
 Θήρα, Θηραῖος.
 Therambo et Thrampus urbs
 et promont. i. 247.
 Θράμβος, Θραμβούσιος.
 Therapnæ Boeot. ii. 222.
 ——— Lacon. iii. 212.
 Θεράπναι, Θεραπναῖος.
 Therapne, iii. 395.
 Theras Taygeti vertex, iii. 216.
 Therasia insula, iii. 413.

Thermaicus sinus, i. 236.
 Therme, postea Thessalonica,
i. 236.
 Θέρμη, Θερμαῖος.
 Thermodon fluvius, ii. 261.
 Thermopylæ, i. 444.
 Thermus, ii. 86.
 Θέρμος, Θέρμιος.
 Theron fluvius, iii. 395.
 Theseium Athen. ii. 323.
 Thespiæ et Thespia, ii. 208.
 Θεσπιαί, Θεσπιεύς.
 Thesproti, i. 106.
 Thesprotia, i. 106.
 Thessalonica, i. 236.
 Θεσσαλονίκη, Θεσσαλονικεύς.
 Thestia, ii. 84.
 Thetidium, i. 400.
 Θετιδιον, Θετιδιεύς.
 Theuma, i. 419.
 Thia insula, iii. 413.
 Thimarum, i. 357.
 Thisbe, ii. 203.
 Θίσβη, Θισβαῖος.
 Thisoa Cynur. Arcad. iii. 328.
 ——— ad Lycæum ——— iii. 338.
 Θείσοα, Θεισοάτης.
 Thius fluvius, iii. 342.
 Thocnia, iii. 334.
 Θώκνια, Θωκνεύς.
 Thore, ii. 372.
 Θοραί, Θορεύς.
 Thorax Thess. i. 434.
 ——— Ætol. ii. 93.
 Thoricia rupis, ii. 346.
 Thoricus, ii. 379.
 Θόρικος, Θορίκιος.
 Thornax mons et locus, iii. 219.
 Θόρναξ, Θορνάκιος.
 Thraces, i. 284.
 Thracia, i. 284.
 Thræstus vel Thraustus, iii. 93.
 Thrasylum, ii. 377.
 Thria, ii. 356.
 Θρία, Θριάσιος.
 Thrasius campus, ii. 356.
 Thrius, iii. 75.

GEOGRAPHICAL INDEX.

Θριώς, Θριώτιος.

Thronium Illyr. *i. 65.*

—— Locr. Epicnem. *ii.*

114.

Θρόνιον, Θρόνιος.

Thryon vel Thryoessa, *iii. 110.*

Thuria, *iii. 144.*

Θουρία, Θουριάτης.

Thuriates sinus, *iii. 145.*

Thurium mons, *ii. 244.*

Thyamia, *iii. 292.*

Thyamis fluvius, *i. 108.*

—— promont. *i. 108.*

Thyamus mons, *ii. 37.*

Thyia Phocid. *ii. 174.*

—— Elid. *iii. 90.*

Thymœtadæ, *ii. 369.*

Θυμοιτάδαι, Θυμοιτάδης.

Thyrea, *iii. 235.*

Θυρέα, Θυρέατης.

Thyreates sinus, *iii. 236.*

Thyrgonidæ, *ii. 406.*

Θυργωνίδαι, Θυργωνίδης.

Thyrides insulæ, *iii. 138.*

—— promont. *iii. 187.*

Thyrium, *ii. 35.*

Θυρίον, Θυριεύς.

Thyssus, *i. 260.*

Tichium, *ii. 90.*

Tichius, *i. 446.*

Tichos, *iii. 73.*

Tigres, postea Harpys fluvius,
iii. 121.

Tilphossa fons, *ii. 236.*

Tilphossæum Thess. *i. 450.*

—— Bœot. *ii. 237.*

Tilphossus mons, *ii. 236.*

Tipareus insula, *iii. 261.*

Tiresias, *iii. 395.*

Tiryns, *iii. 250.*

Τίρυνς, Τίρύνθιος.

Tisæus mons, *i. 425.*

Titacidæ, *ii. 406.*

Τιτακίδαι, Τιτακίδης.

Titana, *iii. 54.*

Τίτανα, Τιτάνιος.

Titanus mons, *i. 401.*

Titaresius fluvius, *i. 369.*

Titurus mons, *i. 369.*

Tithorea, *ii. 173.*

Τιθορεία, Τιθορεύς.

Tithras, *ii. 417.*

Τιθράς, Τιθράσιος.

Tithronium, *ii. 177.*

Τιθρώνιον, Τιθρωνεύς.

Titthium mons, *iii. 274.*

Tityrus mons, *iii. 365.*

Tolophon, *ii. 109.*

Τολοφών, Τολοφάνιος.

Tomarus mons, *i. 123.*

Tomeus mons, *iii. 136.*

Tonzus fluvius, *i. 317.*

Topirus, *i. 331.*

Toronaicus sinus, *i. 256.*

Torone Chalcid. *i. 255.*

Τορώνη, Τορωναῖος.

Toryne vel Torone Epir. *i. 111.*

Trachis Thess. *441.*

—— Phoc. *ii. 182.*

Τράχης, Τραχίνιος.

Trachinia regio, *i. 441.*

Trachys mons, *iii. 307.*

Tragææ, *iii. 408.*

Tragia insula, *iii. 427.*

Tragilus, *i. 279.*

Tragurium, *i. 36.*

Tragus fluvius, *iii. 308.*

Trajanopolis, *i. 331.*

Trajectus, *i. 83.*

Trampya, *i. 144.*

Τράμπυα, Τραμπυνεύς.

Tranupara, *i. 283.*

Trapezus, *iii. 335.*

Τραπεζοῦς, Τραπεζούντιος.

Travus fluvius, *i. 311.*

Tres Tabernæ, *i. 82.*

Tretus saltus, *iii. 286.*

—— promont. Cret. *iii. 365.*

Triballi, *i. 288.*

Tricarana et Tricarantum, *iii.*

292.

Τρικάρανα, Τρικαρανεύς.

—— insula Argol. *iii. 261.*

Tricca, *i. 358.*

Τρίκκη, Τρικκαῖος.

Trichonis palus, *ii. 85.*

GEOGRAPHICAL INDEX.

Trichonium, ii. [84](#).
 Τριχώνιον, Τριχωνιεύς.
 Tricoloni, iii. [343](#).
 Τρικολωνιοι, Τρικολωνιεύς.
 Tricorythus, ii. [389](#).
 Τρικόρυθος, Τρικορύστιος.
 Tricrena fons, iii. [311](#).
 Trigla, ii. [417](#).
 Trinasi insulae, iii. [193](#).
 Trinasus, iii. [193](#).
 Trinemeis, ii. [400](#).
 Τρινεμείς, Τρινεμεύς.
 Triphylia, iii. [109](#).
 Tripodiscus, ii. [439](#).
 Τριποδίσκος, Τριποδίσκιος.
 Tripolis Scæa, i. [386](#).
 ——— Lacon. iii. [222](#).
 ——— Arcad. iii. [344](#).
 Tripolissi, i. [128](#).
 Tripolus, iii. [395](#).
 Tripyrgia, iii. [281](#).
 Tristolus, i. [305](#).
 Tritæa Locr. Ozol. ii. [110](#).
 ——— Phocid. ii. [183](#).
 ——— Ach. iii. [74](#).
 Τριταία, Τριταεύς.
 Triton fluvius, iii. [395](#).
 Tritonis fluvius, ii. [237](#).
 Tritonus, i. [279](#).
 Τρίτωνος, Τρίτωνιος.
 Trochoeides palus, iii. [400](#).
 Trochos, iii. [293](#).
 Træzene, iii. [262](#).
 Τροίζην, Τροϊζήνιος.
 Trogilus, i. [279](#).
 Tromilia, iii. [75](#).
 Τρομίλια, Τρομίλιος.
 Trophæa, iii. [323](#).
 Trophonii Oracul. et templum,
 ii. [240](#).
 Trychas, ii. [144](#).
 Τρίχας, Τρυχάντιος.
 Turris Calarnea, i. [262](#).
 Tuthoa fluvius, iii. [324](#).
 Tyllissus, iii. [395](#).
 Τυλλίσσος, Τυλλίσσιος.
 Tymphæa vel Stymphæa regio
 et urbs, i. [144](#).

Τυμφαία, Τυμφαῖος.
 Tymphæ vel Stymphæ mons, i.
[143](#).
 Tymphrestus mons, i. [447](#).
 Typæum mons, iii. [113](#).
 Typana, iii. [113](#).
 Tyrissa, i. [231](#).
 Tyrmidæ, ii. [417](#).
 Τυρμιδαί, Τυρμιδής.
 Tyrrheni Pelasgi, i. [21](#).
 Tyrus, iii. [225](#).
 Vendum, i. [33](#).
 Via Candavia, i. [81](#).
 ——— Egnatia, i. [80](#). [280](#).
 ——— Pythia, i. [368](#).
 ——— Hyacinthia, iii. [225](#).
 ——— Sacra Elid. iii. [106](#).
 Volustana mons, i. [365](#).
 Uranopolis, i. [259](#).
 Uria palus, ii. [25](#).
 Uscana, i. [78](#).
 Xanthus fluvius, i. [108](#).
 Xaurus, i. [279](#).
 Ξαῦρος, Ξαύριος.
 Xerxis fossa, i. [258](#).
 Xylopolis, i. [239](#).
 Ξυλόπολις, Ξυλοπολίτης.
 Xynia vel Xyniæ, i. [418](#).
 Ξυνία, Ξυνιεύς.
 Xynias lacus, i. [418](#).
 Xypete, ii. [369](#).
 Ξυπέτη, Ξυπετεών, et Ξυπεταιών.
 Zacynthus insula, ii. [57](#).
 ——— civitas, ii. [58](#).
 Ζάκυνθος, Ζακύνθιος.
 Zæa, ii. [275](#).
 Zapara, i. [279](#).
 Zarax scopulus Eub. ii. [144](#).
 ——— urbs Lacon. iii. [201](#).
 ——— mons ——— iii. [202](#).
 Ζάρηξ, Ζαρήκιος.
 Zea portus, ii. [350](#).
 Zeira vel Geira, i. [254](#).
 Zelasium promont. i. [426](#).
 Zephyre insula, iii. [372](#).
 Zephyrium promont. iii. [370](#).
 Zerynthus, i. [322](#).
 Ζήρυνθος, Ζηρύνθιος.

GEOGRAPHICAL INDEX.

Zesutera, i. [332](#).

Zætia, iii. [343](#).

Zōtrea, Ζοτρεῖς.

|| Zone, i. [314](#).

|| Ζώνη, Ζωναῖος.

|| Zoster, ii. 371.



ERRATA.

Vol. I. p. 37. l. 1. *for* is a large island, *read* a large island.

—— p. 220. l. 18, 19. *for* Arabos, *read* Arulos.

Vol II. p. 410. l. 6. *for* Dædalidæ, *read* Dædalidæ; correct also in the margin.

—— p. 414. l. 27. *for* Pæonidæ, *read* Pæonidæ, and in the margin.

—— p. 434. l. 25. *for* Methyriades, *read* Methuriades.

—— p. 439. l. 6. *for* Ægiplanetus, *read* Ægiplactus, as also in the margin.

Vol. III. p. 123. l. 3. *for* Aristodemus, *read* Aristomachus.

—— p. 375. l. 6. *for* Melathron, *read* Metallum.

—— p. 378. l. 29. *for* Apteriatae, *read* Apterei.





